

America

September 17, 1955

Vol. 93, Number 25

NATIONAL CATHOLIC WEEKLY REVIEW

How explain the German comeback?

————— **PATRICK M. BOARMAN**

Bicentennial of Chief Justice Marshall

————— **JOSEPH SMALL**

FATHER HARTNETT'S BIG SHOES

————— **AN EDITORIAL**

Book Reviews • The Word • Theatre • Films • Correspondence

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"Measuring Up" to a Saint

In France and England during the Middle Ages it was the custom of wealthy parishioners to donate candles tall as themselves for use on shrine altars.

This practice gave rise to the expression of "measuring up" to a saint.

People of moderate circumstances brought flowers and later, small candles—simple offerings which gradually evolved into the present day Vigil Light.*



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LET'S LOOK AT THE RECORD

The first issue of AMERICA appeared April 17, 1909. How many Jesuits have been associated with this Review since then? Last winter, Rev. Henri J. Wiesel, S.J., superior of AMERICA's editorial residence, set himself the task of finding out.

We thought our readers might like to know the results of Fr. Wiesel's research before he begins a revised edition. For with the departure of Fr. Hartnett (p. 582) and of our capable colleague, Rev. Gordon George, who is being recalled to his province in Canada, the averages will have to be computed all over again. Besides, we this week welcome two new editors to our community. One is Rev. Eugene K. Culhane of Regis High School, New York, director of the Catholic Evidence Guild, whose members engage in street-corner apologetics at six "stands" in Manhattan. The other is Rev. Joseph Small, who comes to us from the Department of Political Science of Loyola University, Chicago.

Prior to these changes, Fr. Wiesel found that 89 priests and four Jesuit brothers had been assigned to the residence of the editors of AMERICA since 1909. Of these, 75 priests spent a total of 381 years on our editorial or business staffs. The average length of an editor's or business manager's stay was five years, nine months. His average age on appointment was 41.5 years.

From April, 1909 to Sept., 1955, there were seven editors-in-chief. Their average age on appointment was 50. The youngest editor-in-chief to be appointed was Fr. Wilfrid Parsons, who was 38 when chosen in 1925.

Thirty-one of the 93 superiors, editors, business managers and Jesuit brothers attached to AMERICA since 1909 stayed with us only one year. Thirteen remained for two years, five for three, ten for four, nine for five, etc. One was with us for 27 years—Brother Hubert Henry, faithful friend of AMERICA who came to us from Canada and then, like Fr. George, returned to that wide and wonderful land. Two priests have been on the staff for 29 years. One was Rev. Paul L. Blakely, who died a decade ago. The other is our own Fr. LaFarge. Thirty-three besides Fr. Blakely have died.

Which provinces, or jurisdictional areas, of the Society of Jesus in the United States and Canada have given AMERICA the most men for the longest time? From the populous New York province AMERICA has had 29 Jesuits for a total of 137 years of service. Missouri gave us eight men for 86 years. Eleven men from the province of Maryland account for 77 years. California supplied 12 men for a total of 39 years' work. Four men from Canada gave us 33 years. New Orleans sent six men for 32 years. New England assigned 14 men to AMERICA for a total of 23 years. Chicago sent five for 21 years. The province of Oregon lent us four men for a total of 19 years—Fr. Keenan, our managing editor and an Oregonian, accounting for the lion's share of this service. T.N.D.

CURRENT COMMENT

Changing of the guard

On Sept. 1 Rev. Robert C. Hartnett, S. J., since 1948 editor-in-chief of AMERICA and the *Catholic Mind* and president of the America Press, handed over his duties to Rev. Thurston N. Davis, S. J., associate editor since 1953. The appointment was made by Very Rev. John B. Janssens, S. J., Father General of the Society of Jesus in Rome. The new editor received his early education in the parochial schools of Louisville, Ky., and attended Xavier High School in New York. He entered the Society of Jesus in 1931 and was ordained to the priesthood in 1942. He has received graduate degrees from Georgetown and Harvard Universities. Before coming to AMERICA, Fr. Davis taught in the graduate school of Fordham University, and later served for four years as dean of Fordham College. Fr. Hartnett has been assigned to the Department of Political Science at the University of Detroit, where he will begin teaching in the second semester of the present academic year. Meantime, he will continue to reside with the staff of AMERICA in New York. This Review salutes its former editor-in-chief in the lead editorial of this issue.

Highway slaughter: moral issue

Families and friends of the 400 people killed in traffic accidents over the Labor Day week end reaped small consolation from the fact, revealed in a nationwide study, that the auto driver setting out on a jaunt today has the best chance in history to escape serious or fatal accident. About 35,000 will be killed on the road this year and some 1.5 million injured, but these totals, it is claimed, differ little from what they have been ever since the automobile "became a common family possession." Over the past twenty years the range of auto deaths has been from 32,000 to 40,000 annually. When one takes into consideration the terrific increase in the number of cars on the road and the ever-growing mileage covered, it becomes clear that driving actually is safer than ever before. But it can be a lot safer still. Authorities agree that the "three E's" are what can make it safer: enforcement, education and engineering. All three are important but it can be statistically proved that what works every time to reduce accidents is enforcement. Speed is still the one great killer; and wherever speed laws are rigidly enforced, the accident-rate drops

amazingly. Effective law enforcement, however, demands cooperation from the driver. To be effective it supposes a respect for the law. The basic problem behind the senseless slaughter on the nation's highways is therefore a moral one. The next time you hear—as you shouldn't—the siren and the dread “pull over to the side,” don't get mad at the officer. He is but reminding you, for your own good and that of others, that whenever you get behind the wheel you assume a moral responsibility. A car can be a very lethal weapon, and should not be handled carelessly.

Davy Crockett to the rescue

We were privileged recently to acquire a reprint of *Daring Davy, the Young Bear Killer; or, The Trail of the Border Wolf*, published Oct. 10, 1879 as Vol. V, No. 108 of Beadle's Half-Dime Library. Apart from advertising, its sixteen 8½ x 11½ inch pages are devoted to the exploits of Davy Crockett. Davy is rather less lethal in these pages than is rumored to have been his wont. Of the five villains of deepest dye who infest the story, only one falls by the hand of Crockett. Two are strung up to trees by his friends. Two, including Hercules Dan, the redoubtable Border Wolf himself, are mowed down by the trusty derringers of Barbara Warner. She precipitates the action of the tale by arranging for the kidnaping of Rosebud, Davy's bride-to-be, and ends by giving her life to save Rosebud's. In spite of the story's title, Davy kills no bear; though a panther is slain in single combat by Hercules Dan.

... and modern readers

The style of *Daring Davy, the Young Bear Killer* is—let us face it—less than distinguished. But the vocabulary compels some respect for the youthful readers who, half-dime in hand, approached the Beadle book shop. One evil-doer, struck on the head, sinks “into a state of somnolency.” Davy gropes his way through darkness “as black as that mythical river, the Styx, over which Charon waits to ferry departing souls.” The panther's claws trace “fantastic hieroglyphics” on the Border Wolf's chest. Sentence structure at times demanded some concentration from the reader. For instance:

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There was a scared look on his face now, for the man realized he was in a crowd, the atmosphere of which was bad for his health, and more than once he cursed under his breath for coming unarmed to the backwoods wedding, although he had enjoyed the joke of impersonating Parson Truelove—who, in reality, had never received the message sent—until Davy's act had caused this tremendous *dénouement*.

Such syntax might well daunt Davy's stoutest fans. What proportion of today's comic-book readers, we wonder, could cope with a half-dime's worth of the 1879 Davy Crockett?

Jubilee on the Negro

Jubilee magazine (377 Fourth Ave., New York 16. 35¢ a copy; \$4 a year) has devoted its entire September issue to “Catholicism and the Negro.” This is *Jubilee's* first special issue in its two and a half years of publication, and is the result of long planning both as to text and illustrations. It contains thoughtfully weighed answers to questions like the following. Why were there not more Negro converts to Catholicism before the Civil War? What did the Church do for the Negro right after the war, and why not more? What led Father, later Cardinal, Herbert Vaughan to initiate the great work of the Josephite Fathers in this country? What held back the Church's work toward the close of the 19th century? What has Protestantism done for the Negro's soul, for his civil rights? What tremendous changes have taken place in recent years in the Negro's status in the American Catholic Church, and what influences and leading personalities have brought about these changes? What is the present-day Negro's attitude toward the Catholic Church? What are his difficulties in joining it and what great spiritual contributions does he bring to it? Such queries lend themselves to ready, offhand treatment, but the writers for the *Jubilee* issue have made every effort to reach exact, impartial conclusions. In addition, they have presented vivid pictures of the home life of outstanding Negro Catholic men and women. *Jubilee* also pays a fine tribute to apostolic white Catholic personalities. Congratulations for so much precious information well presented.

Peron offers to resign

The situation in Argentina continues as baffling as ever. Political analysts can only speculate as to whether the government of President Perón is gaining or losing in its struggle for survival. Even in Argentina no one seems to know for certain. The latest move of the astute dictator was his offer on August 31 to resign from the Presidency if such was the will of the people. However, a carefully prepared mass demonstration in front of Government House kept yelling “Perón, yes; another, no.” Perón declared that he would continue as President in view of their show of loyalty, but he warned them that they must henceforth deal with their opponents by answering “vio-

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lence with greater violence." Perhaps the offer to resign was merely a straw in the wind to see for a few hours the reaction of his various adversaries. Perhaps it was a display of his strength among the working classes to intimidate the property-owners and the dissident elements of the Army. It is significant that in his talk that evening Perón avoided all mention of the Church. He appears to have been impressed by the loyalty of the Argentines to their Church when forced to choose between Church and party. For though Perón protested on the morrow of the June 16 revolution that the Communists had burned the churches, the people of Buenos Aires, according to the report of Cardinal Spellman after his recent visit to South America, knew that the Government was really responsible. We pray that Perón's appeal for support with violence will not bring the Argentines a repetition of the disaster of last June.

Peace, a "symphony of fatherlands"

In a speech at the Rio Eucharistic Congress not reported in the press here, a leader of the Catholic peace movement recalled the days when nationality was no obstacle to international life. There was a time, he said, when an Italian (St. Anselm) was Archbishop of Canterbury, a Savoyard (St. Hugh) occupied the see of Lincoln and when the Bishop of Chartres was an Englishman (John of Salisbury). Is the Church, he asked, going to be found unprepared for the problems of world peace in the 20th century as it was in the case of the social problem in the 19th? The question was asked by Canon B. Lalande, secretary of Pax Christi, in the address he made at Rio on July 19. His organization is not a romantic movement that seeks to ignore present realities or to turn the clock back. It aims to reshape and reform the consciences of Catholics, under the direct supervision of the national hierarchies, before it is too late. Cardinal Felin, Archbishop of Paris, who is international president of Pax Christi, amplified the aims of the movement during the Aug. 8-12 congress at Nijmegen. He denied that Pax Christi wants to "abolish" patriotic sentiments. It seeks rather a more Christian coordination of national and international obligations. "The peace we seek," he declared, "is a symphony of fatherlands." Pax Christi (26, rue Barbet-de-Jouy, Paris, VII) has its eyes primarily on the European situation. Yet many of the problems it attacks, such as excessive nationalism, have a wider application.

Troubled Anglican consciences

A crisis of conscience has been in the making during the past couple of months for certain members of the Church of England in Great Britain. The crisis hinges upon the validity of episcopal and priestly orders and orthodoxy of doctrine in the Anglican communion. It arose out of the action of the Convocations of Canterbury and York (chief consultative organs of the Church of England) in recognizing last July 5 the validity of orders conferred in the Church of South

India. This church was formed in 1947 by a merger of Anglican, Methodist, Presbyterian, Congregational and Reformed groups. Writing in the August issue of the *Month*, English Catholic review, Rev. Walton Hannah, an Anglican clergyman, drew attention to the fact that according to its Constitution the CSI is not committed "to any particular interpretation of episcopacy or any particular view or belief concerning orders of the ministry." He was deeply troubled in conscience to see so casual a view of holy orders approved by the leaders of Anglicanism. He felt that the action of the Convocations simply confirmed one of the arguments advanced by Leo XIII in his Bull *Apostolicae Curae* (1896) denying the validity of Anglican Orders. This was that Anglican ordinations were defective from lack of intention to create a true priesthood to offer the Sacrifice of the Mass. Similar views had been expressed by Rev. Hugh Ross Williamson, also an Anglican, in the *Catholic Herald* for July 22. Our sympathy must go out to such sincere seekers after truth and our prayers accompany them so that with God's grace they may find it.

Adenauer Probes Moscow

Success of Chancellor Adenauer's barter with the Soviets cannot be judged by what he brings home from his trip to Moscow. His visit can be regarded only as an initial conversation, with Russia bidding for German neutrality and the Germans demanding reunification, along with the return of some 200,000 prisoners. Adenauer having taken a sounding on Soviet offers will have information which will give new direction to Western pressure against the Communist monolith. On neutrality, he has assured the West that he will not even discuss German withdrawal from NATO. The postwar years have proved that organized strength is the only persuader of Communists. As a member of NATO Adenauer spearheads unrelenting pressure, economic, military and diplomatic, calculated over the years to pry stolen goods from the Soviet fist. On reunification of Germany, cartographers will be excused for questioning any suggested boundaries for the German nation in view of the periodical carving done over the years in that area. But neither historical nor ethnic arguments are the basis for Adenauer's demands, which are supported by the whole civilized world. We are insisting on self-determination by mature peoples. As long as the West champions self-determination for the peoples of Eastern Europe, the satellites will never be peacefully controlled by the Russians. But Germany is the key to European power, and the Soviets will not yield easily or soon. Adenauer, however, does not stand alone. He represents the organized strength of the West.

Madariaga and the commissars

European intellectuals inclined to exaggerate dangerously the significance of the Big Four talks should take notice of the attitude of one of their esteemed confreres. The frankly anti-Geneva resolutions of the

Liberal International, which ended its annual congress on Sept. 3, at Lucerne, are stamped with the personality of the colorful Prof. Salvador de Madariaga. His position in the movement as Mr. Liberal can be judged from the fact that he is its honorary president. The international, also known as the World Liberal Union, serves as connecting link for all the European political parties in the Liberal tradition. This ideological family emphasizes liberty and the rights of the individual. It differs from the Socialists in defending private property. It differs from the Christian Democrats, among other things, in its built-in anticlericalism. Once dominant on the Continent, the Liberal parties are still influential. They form part of the anti-Communist coalitions in most European Governments. Professor de Madariaga, now an Oxford don but once Ambassador of Republican Spain to the United States, is an outspoken critic of the present Spanish regime. He is also, upon occasion, a critic of the Catholic Church in Spain. But the 67-year-old essayist, historian and ex-diplomat does not have the intellectual's characteristic blindness to tyranny on the left. Last year, at the Liberals' congress, he opposed Red China's admission to the United Nations. This year at Lucerne he demanded more concrete evidence of Moscow's sincerity before the free world lets down its guard. Mr. Liberal's attitude should make an impression on his peers in all parts of Western Europe.

Historians' world meeting

Pius XII's reception last week of the Tenth International Congress of Historical Sciences set us to reading Pope Leo XIII's famous letter *On the Study of History*. The occasion of the letter was the opening to historians of the long-closed Vatican archives; the date was Aug. 18, 1883. There is little "dated" about much of Leo's letter. "In our times," he said, "it can truly be said that the art of history seems to be a conspiracy of men against truth." One thinks of the monstrous fabrication of history on the grand scale by the dictators of our generation, especially the Soviets. He lamented the effects of this, particularly upon youth: "If they imbibe the poison during their tender years, it is scarcely possible to find an antidote." Perhaps it is true that, as Prof. Aldo Ferrabino told the delegates to the Roman congress, history is always in a crisis. Certainly truth must wage a never-ending war against error. Historical science, said the professor, must be free. To this end, he advised, historians must look upon their work as a duty rather than as a right; they must set others the example of freedom; and they must submit to the day-by-day struggle for truth. Pope Leo summed up the historian's duty in a classic quotation from Cicero's *De Oratore* (Bk. II, 62): "The first law of history is that it shall not dare to utter falsehood; the second, that it shall not fear to speak the truth." This is the true freedom of the historian; it is not come by without courage and perseverance.

GRANDVAL PLAN FOR MOROCCO

The course adopted by the French Government in handling the Moroccan crisis could well be a portent of more trouble to come. On Aug. 29 the Cabinet of Premier Edgar Faure reluctantly approved the policy of "conciliation" advocated over two weeks previously by Morocco's Resident General, Gilbert Grandval. At the same time, as part of that policy, it replaced M. Grandval by Lieut. Gen. Boyer de Latour, former Resident General of Tunisia, because of the very bloodshed which would have been avoided had the Grandval proposals been accepted earlier. In other words, conservative opposition in M. Faure's Cabinet to a policy of "conciliation" in North Africa was still strong enough, despite the tragic events of Aug. 20, to demand the head of the one man who had proved he could salvage the situation in Morocco.

Will the opposition in Parliament prove more powerful still? That body is bound to demand an accounting of M. Faure when it reconvenes next month. It is still conceivable that, even though the Faure Cabinet finally came to endorse the Grandval plan, Parliament will block its implementation.

Actually the Grandval plan grants but a minimum of concessions to Moroccan nationalists. It provides that the puppet Sultan Ben Moulay Arafa be eased off the throne to make way for a Regency Council. The Council, in turn, will form a Moroccan Cabinet to negotiate a treaty with France designed to give the protectorate some measure of home rule. Finally, the exiled Sultan Mohammed Ben Youssef will be brought back to France from Madagascar, though he is not destined to play a role in the proposed Moroccan Government.

The fact that this minimum of concessions has proved satisfactory to Morocco's nationalist leaders only serves to demonstrate the moderation of the movement. Not only does the Grandval plan fall far short of granting the protectorate its total freedom, but it in no way threatens French interests in the country. As a matter of fact, the present conservative leaders of the Moroccan nationalist movement have frequently made clear their desire to preserve their country's ties with France.

A year ago in an interview reported in *Le Monde*, Ahmed Balafrej, Secretary General of the Istiqlal (Independence) party, declared:

France has considerable interests in the Sherifian empire. They are incontestable. . . It is a matter of establishing a freely negotiated and approved treaty which guarantees Morocco her independence as a State and France protection of her multiple strategic, economic and cultural interests.

These moderate demands are proof that Moroccan nationalism is still tractable. How long will it remain so? Delay or failure in implementing the policy of "conciliation" will see moderate nationalism give way to the extremism of which France had a foretaste last Aug. 20.

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WASHINGTON FRONT

Dan Reed is an honest and authentic conservative. As a former House Ways and Means Committee chairman and more recently ranking Republican member of that important committee, he never has hesitated to speak his vigorous piece against anyone, President Eisenhower included, on any proposition seeming to involve loose fiscal policy.

Mr. Reed is making noises right now which challenge the politicians—Democrats and Republicans alike—who are beginning to lick their chops over the pleasant prospect of a vote-catching tax cut in time for the 1956 national election. These hopes are based on the possibility of reaching a balanced Federal budget for the current fiscal year. This looks like the time to do it.

The idea is that a combination of booming business and some economies under planned spending levels could mean a meeting of income and outgo. Talk of peace and more peace brings signs of reduced arms expenditure, and the balance might be achieved that way. The hope is that the Pentagon can find an answer for the prospective \$1.7-billion deficit that still confronts us.

Mr. Reed, expressing doubt that a tax cut is possible, notes that 1956 is an election year and says it is to be expected that a tax cut should play a part in political thinking. The gentleman speaks moderately; a tax cut is so honeyed in vote appeal it will just about dominate political thinking. Mr. Reed says the United States should be cautious about putting a tax cut ahead of military security or economic stability. But if the prospect in early 1956 is about as the optimists see it now, Mr. Reed will have a dreadfully hard time making himself heard above the clamor to give the people a tax cut.

But what would happen if President Eisenhower, with a fine courage of conviction which showed no terror before the fact that 1956 is an election year, reminded Americans that even if they balance the budget they still owe nearly \$300 billion? That it is costing Americans \$6 billion annually just to carry this debt—almost as much as the whole Federal budget in the years when Franklin Roosevelt was supposed to be ruining the country? That if the United States cannot reduce its debt with business running at unprecedented levels, just when can we hope to reduce it?

That's quite a lot to expect from any political leader in an election year. Maybe the new idea is to go on carrying the debt indefinitely. It probably would be old-fashioned to suggest that when the Government is urging everyone to take it easy on consumer credit and personal debt it takes some practical steps to cut its own debt a little.

CHARLES LUCEY

UNDERSCORINGS

The New York State Commission against Discrimination ruled on Aug. 18 that a business firm must "accommodate itself to the reasonable needs of employees or prospective employees in connection with religious holiday observance." The case before the commission was the complaint of a Jewish employee who was dismissed for quitting work early to observe the Passover. The commission upheld the employer because the employee had not given the employer timely notice, but laid down the general principle quoted above.

► The Xavier Society for the Blind (154 E. 23rd St., New York 10, N. Y.), which last year published a 40-record Talking Book and a 10-volume Braille edition of the New Testament, has now produced a Talking Book of the Psalms and the Canticles of the Roman Breviary. It is on 14 double-faced LP records which play on any standard machine at 33 1/3 rpm. Blind persons in the United States and Canada may get them on loan free or buy them, below cost, for \$7 a set. Sighted persons can obtain them for \$14 a set. Besides a limited number of Talking Books, the Xavier Library contains 5,000 volumes in Braille which are loaned free to the blind.

► The 20th season of the Mercy Forum of Chicago will be opened Sept. 25 by Cardinal Stritch. On Oct. 16, Judge Michael L. Igoe of the U. S. District Court, Northern District of Illinois, will lead a panel discussion on "Catholic Action in Government, Press, Education and Labor." On Jan. 29, 1956 Miss Dorothy Thompson will discuss "Germany, Europe and America." On Feb. 19, Rev. Harold C. Gardiner, S.J., will discuss "Significant Books of the Past Decade." On Mar. 25, Dr. Herbert A. Ratner, M.D., will speak on "Physicians Look at Christian Marriage." Meetings are held Sunday afternoons at three. Single admission, \$1; season ticket, \$3.50.

► Fordham University has published an unusual folder for prospective students. It opens out into a poster-size sheet, one side of which is filled with illustrations of Fordham scholastic and extracurricular activities. The other side contains a series of large, detailed charts, setting out in schematic form the qualifications required of applicants, the courses offered by the various schools and departments, etc. There is also a map of the Bronx campus and a coupon to clip and mail for further information.

► The proceedings of the National Liturgical Week held at Milwaukee, Wis., in August, 1954 have been reprinted as a paper-backed, 159-page book, *Mary in the Liturgy*, selling for \$2. Still available are the proceedings from 1940 through 1953. These are also \$2, except 1941-45, which are \$1. The complete set of 15 volumes, 1940-54, costs \$20 (Liturgical Conference, Elsberry, Mo.). C.K.

Father Hartnett's big shoes

On Nov. 30, 1948 Father John J. Wynne, S.J., founder and first editor-in-chief of *AMERICA*, died at the age of 90. On that very day his sixth successor, Father Robert C. Hartnett, S.J., was named editor of this Review. The two men had met, but their wide difference in age had prevented them from knowing each other intimately. Had their paths and their eras coincided, however, they would probably have been close friends. For they had much in common: frankness, courage, world-ranging interests and a deep devotion to their common mother, the Society of Jesus.

Fr. Wynne was a big man. So is Fr. Hartnett. When they put their last issues of *AMERICA* to bed and dusted off their desks, they both left ample editorial shoes to be filled by their successors. Fr. Hartnett's successor can be grateful, however, for the competent staff he inherits. Fr. John LaFarge is an esteemed veteran of 29 years. Three other seasoned staff members—Fr. Harold C. Gardiner, Fr. Benjamin L. Masse and Fr. Charles Keenan—have been on *AMERICA*'s masthead for nearly a decade and a half.

Fr. Hartnett's departure from the post of editor-in-chief of *AMERICA* and the *Catholic Mind* leaves a gap which cannot readily be filled. He will be missed. His knowledge is wide and deep, and he has an unusual power of staying with a job until it is finished. He was a diligent administrator and a tireless writer. As editor, he worked without sparing himself—even to the detriment of his health. With help from *AMERICA*'s ASSOCIATES, he vastly enriched the research facilities of our library. His long days and nights were filled with unnumbered tasks—organizations with which he cooperated, people he advised, books he read, copy he edited, references he checked, pamphlets and articles he wrote. In these and a hundred other things he took infinite pains to serve Christ honestly and competently as priest, scholar and journalist.

Perhaps the distinguishing mark of Fr. Hartnett's editorial stewardship was his unflagging concern always to think with the Church. This, of course, is a common priestly obligation, but he discharged it with studious application and rare insight. He understands deeply the import of the social teachings of the modern Popes. He has worked hard to publicize what our present Holy Father has been saying to the world about our Christian obligations in politics, education, economics and the entire realm of social thought and action. All this he will now turn to his apostolic and scholarly purposes when he returns, as he has been called to do, to the Department of Political Science at the University of Detroit. The academic routine of the classroom should give him a welcome change from seven years of deadlines.

Moreover, to Fr. Hartnett are owed the carefully planned modifications in the format and layout of *AMERICA* which will appear with the issue of Oct. 1. With extremely able assistance from Fr. Joseph P. MacFarlane, our business manager and treasurer, and

EDITORIALS

Fr. Charles Keenan, our managing editor, the former editor-in-chief was planning this change for several months. Oct. 1 was chosen as the date most suitable for such a change because with that issue we begin publication of a new volume—our 94th.

In the 46 years of its continuous publication since 1909, *AMERICA* has had seven editors-in-chief: Fr. Wynne, Fr. Thomas J. Campbell, Fr. Richard Henry Tierney, Fr. Wilfrid Parsons, Fr. Francis X. Talbot, Fr. John LaFarge and Fr. Hartnett. Each gave a special character to the work of this Review. What, in sum, is the impress left by Fr. Hartnett? What is the meaning of his work?

When Fr. Hartnett's editorial work is judged in the light of contemporary events, the 353 issues of *AMERICA* which he edited are seen to be marked not so much by his personal opinions as by his objective devotion to the work of Christ's mystical body. Week after week, with whole-souled absorption in his work, he has tried to portray in everything he wrote and edited the mind of the Roman Catholic Church. He has aimed to make it known in all its humanity, its strength, its divine assurance, its ardent charity and its universality of concern for the welfare of men everywhere. It took a man with big shoes to do this for seven years.

As he leaves us, Fr. Hartnett takes with him our fraternal love and the warm regard of all those who form the family of our readers. Though he will no longer be formally associated with *AMERICA*, we all hope that his ready pen will still on occasion bring us the fruits of his scholarship.

Overworked teachers

Mary Jones, fresh from the nearby Teachers College, had a bad moment recently. They told her in college that a class should have approximately 30 pupils. Yet, ten days ago, when the last wide-eyed and uncertain pupil sat down in her class, she found she had 48 of them. What happened in her class was happening in thousands of other public and parochial schools all over the land.

But Mary must not despair. She simply cannot afford the luxury of despairing, any more than the nurse faced with the suffering patient or the fireman before the burning building. Those 48 youngsters depend on her for a good part of their next year's growth. At the end of the year, an inch taller, they will better understand the world about them for having listened to her. They will say, "Miss Jones said so" to a hundred questions children ask and answer. They will pick

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up her very mannerisms, be molded by watching her, as Hawthorne's lad was by looking at the Great Stone Face.

Of course, Mary can go to the school board at its next meeting and speak up with a new conviction. She can meet the parents of her pupils after class and explain that they, too, must meet this crisis with added help at home. But most of all, she must not lose heart. Fifteen years ago, when she was in grade school, classes were probably overcrowded, too, but her teachers made the best of it. Where would she be today if they had just thrown up their hands?

Mary will be tempted to compare her salary with that of her college friends who went into more lucrative positions in industry. But there is a real difference between her work and theirs. Just as no salary could possibly reflect the value of a parent's week, so no salary can truly reflect what the teacher's is worth. We sincerely hope that teachers' salaries will rise, and that classes will some day have only 30 pupils. But in the meantime the education of countless children depends on the generosity of our overworked teachers.

Marshall and loyalty

America's search for a solution to the problem of loyalty and security has turned of late to Chief Justice John Marshall, whose 200th birthday occurs September 24. The seekers hope that a closer look at his interpretation of privileges protected by the Fifth Amendment may help us to know what to do about uncooperative witnesses.

Under Marshall's interpretation in the trial of Aaron Burr it is clear that a witness may refuse to disclose any information which might aid in convicting him of crime, but that the Government has a right to demand from its citizens all other pertinent information in a legitimate inquiry. Embarrassment, or even disgrace, therefore, will not excuse a witness from responding.

To say that government has a right to demand cooperation from its citizens presumes that the citizens have a moral obligation to cooperate with legitimate government. This was something generally presumed in Marshall's time, but today it is something that Communists deny and others have lost sight of.

Witnesses, then, who refuse to answer legitimate questions are challenging the foundations of political society itself. This refusal is, in one sense, a welcome development, for it is forcing Americans to rediscover the moral basis of their political society. Ironically, the Communists in their efforts to undermine government and in their willingness to commit perjury are leading us to affirm explicitly the heretofore implicit assumption that we all have a moral obligation to cooperate for the common good.

To recognize that a citizen has a moral obligation to cooperate with political authority affirms that men live in a moral order. It is commonplace for us to speak of human rights which must be respected by

any legitimate government, but the basic protection of these rights is the moral law based on man's dignity as an immortal creature of God. This same moral law, however, imposes on the citizen a obligation to obey legitimate authority.

We cannot have it one way and not the other. If we believe that we have rights antecedent to government—freedom of worship, freedom of speech, freedom of assembly—which may not be curtailed by any government so long as their expression does not endanger the common good, then we must also conclude to men's moral obligation toward political society.

The Communists deny the existence of a moral law and logically follow that denial to its conclusion: no moral obligations. The chaos and consternation that have resulted are reintroducing Americans to implications of the moral order not questioned in John Marshall's time. Marshall could presume man's obligations to government; we must reaffirm them in the light of Communist subversive activity. In this sense the Communist threat and the Communist denial of our most basic political principles are focusing attention back beyond the American Constitution to the moral law which underlies and supports it.

Each generation has its own contribution to make to improve human living. Our generation is being asked to discover an equitable solution for subversive political activity and to reaffirm the basic tenets of democratic society. We might here recall words spoken by President Eisenhower in his inaugural address:

... at such a time in history we who are free must proclaim anew our faith. This faith is the abiding creed of our fathers. It is our faith in the deathless dignity of man, governed by eternal moral and natural laws.

We shall pursue a sound middle course if we follow the compass bearing given by the President.

Artists are also citizens

To tilt with two eminent critics of the magisterial *New York Times* in one short editorial makes one feel like David fitting the small stone into his sling. Two items in the issue of September 4, however, make our David's throwing-arm itch. Brooks Atkinson, the paper's theatre critic, discussed "Theatre Loyalty," and Bosley Crowther, the movie ditto, descanted on "Festival Frustration." Each touched many points, but both, it strikes us, are oddly insensitive to the responsibilities of artists as citizens.

Mr. Atkinson began by wondering what good came of the recent House Un-American Activities Committee's investigation of 23 actors and others connected with the theatre. He thought, to put it briefly, that no good came of it or could possibly have come.

But then Mr. Atkinson took off on a disquisition on the iniquity of congressional committees that try to "preside over another citizen's thinking or associations . . . [and try to] operate simultaneously as prose-

cutting attorney, judge and parish priest." This, he said, the Walter Committee did.

Here is the voice of an extreme and muddle-headed liberalism that strangely refuses to see that private opinions cease to be purely private when they entail social consequences. The committee was not at all interested in whether or not the actors *thought* that communism is the best system in the world; it was interested in whether or not the actors were translating that thought, or knew of its translation, into active support of subversion. The committee, in other words, was investigating the 23 as citizens, not as individual actors. Whatever the motive or methods of the committee, its fundamental right so to investigate cannot be questioned.

In a somewhat similar vein of thought, Mr. Crowther leveled a broadside at Clare Boothe Luce, U. S. Ambassador to Italy, for having refused to attend a showing of the film *Blackboard Jungle* at the Venice Film Festival. Her action, he declared, was tantamount to official censorship.

Mr. Crowther then went on to raise the whole question of what kind of U. S. film ought to be shown abroad. Mrs. Luce seems to think, he said—and many with her—that “our films should be in the nature of unblemished mirrors of the favorable aspects of American life.” Mrs. Luce may indeed think that way, but that is not the point. The point is that U. S. films shown abroad should not be distortions of American life.

We have a right to demand that the artists who make and stage the films we send overseas give a positive picture of American life—not Pollyannish, but equally not cheaply sensational and debunking. This again is the artists’s obligation before the world as an American citizen.

Both Mr. Atkinson and Mr. Crowther seem to be imbued with the Renaissance concept of the artist as the rare and untouchable one who is above the duties and responsibilities of the ordinary person. To say the least, that is hardly a democratic concept.

The Shigemitsu mission

For all their heralded success it would be wise to view the results of the Shigemitsu-Dulles talks in Washington with a grain of skepticism. Japan’s key problems of defense and economy are not so uncomplicated that they can be solved by the amiably worded communiqué issued August 31 at the close of the Japanese Foreign Minister’s conversations with Secretary of State Dulles.

As reported in the joint statement, Japan has agreed to a slow-paced build-up of her armed forces to enable her “to assume primary responsibility for the defense of the homeland.” This can only mean increased rearmament and would itself have been enough to provoke a storm of opposition back home, where the Communists are by no means alone in their opposition to a remilitarized Japan. But what really irked the op-

ponents of rearmament was the way the participants in the Washington talks envisioned the integration of Japan in American plans for Pacific defense. As the communiqué noted, “it was also agreed that . . . it would be appropriate to replace the present security treaty with one of greater mutuality.” In other words, the Government of Premier Ichiro Hatoyama looks forward to the inclusion of Japan in a full-fledged Asian mutual defense treaty.

It is doubtful that the precarious coalition Government now ruling Japan is strong enough to push through the constitutional reforms necessary to make this dream a reality. The present constitution, hastily written during the days of the American occupation, still specifically outlaws any form of military forces for Japan. At the moment there seems little hope for constitutional amendment. Both left- and right-wing Socialists, without whose cooperation Premier Hatoyama would be hard pressed to carry the Diet on any legislation, bitterly oppose rearmament.

Closely linked to Japan’s rearmament problem is her unstable economy. During a New York luncheon address on September 1, Mr. Shigemitsu called Japan’s slow and, to us, exasperating pace toward rearmament “consistent with her economic situation.” Noting the concern in Japan at talk of restriction of Japanese exports to the United States, he added:

It is natural that in our desperate need for trade in this era we should contemplate somewhat longingly the vast potential market represented by continental China. Attempts to re-establish trade with the mainland, however, have been disappointing because of the pattern of continental China’s trade and because of the very tight embargo now in force. At this point let me put on record that we would like to see the present embargo relaxed and rationalized in so far as it affects legitimate trade.

Until Japan’s economy is bolstered by greater trade opportunities, the country can devote no more than three per cent of its annual budget to defense purposes. Contrast this with the 24-per-cent minimum for Red China’s armed forces recently announced by Peiping, and Japanese defense efforts would still seem feeble, even though all shades of political opinion in Japan were suddenly to agree to the constitutional reform which would permit rearmament.

Whether the Hatoyama Government will be able to make good on its commitments remains to be seen. Basically the problem rests with the Japanese people. As the Tokyo correspondent of the London *Economist* noted last July 30, “Japan’s defense, today and tomorrow, depends upon the patriotic will of the Japanese people to defend themselves. That will is now lacking.” They may regain it when Japan reassumes her rightful place in the world of trade.

In the meantime, the Hatoyama Government must face what may turn out to be its first crucial parliamentary test. Strong opposition will question not only the wisdom but the legality of the Shigemitsu commitments.

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How explain the German comeback?

Patrick M. Boarman

IN AN ARTICLE, "German revival of laissez faire," in AMERICA for last April 23, Dr. Friedrich Baerwald of Fordham University reported on his discovery of a current of economic thought in Germany known as "neo-liberalism," which he censured severely as a revival of the "Manchester liberalism" of the 19th century. He found it especially deplorable that some young Catholic intellectuals in Germany have taken up this economic ideology and warned of the "great damage" which will ensue if neo-liberalism is allowed to continue unchecked.

These are criticisms which, in fairness to the neo-liberals, both Catholic and non-Catholic, it is urgently necessary to answer.

Prominent German neo-liberals such as Wilhelm Roepke, Alfred Mueller-Armack, Alexander Ruestow and Prof. Ludwig Erhard, German Minister of Economics, would recognize in the extreme laissez-faire ideas attributed to them only a caricature of their economic philosophy. These neo-liberals do not seek to set the clock back and turn the whole of German society over to the free play of economic forces in the manner of some "paleo"-liberals of the 19th century. They have, in fact, been at the greatest pains to show the necessity of state guidance of the economy, short of interference in the price mechanism. Far from wanting to exclude the state from economic life, they have advocated and have applied a whole series of social measures, of credit and banking regulations, of cartel and monopoly controls aimed at keeping the free market truly free and at ensuring social justice up to the limit of the means available. It is for this reason that the present economic order in Germany is customarily referred to as "*die soziale Marktwirtschaft*"—the social market economy.

What is deplored by the neo-liberals is merely the state's interference in the price mechanism, for such interference disables and paralyzes the market and the entire order which is based on it.

ECONOMIC RESURGENCE

Since 1948, Professor Erhard and other like-minded men have conducted an experiment in economic freedom whose results have been so sensational as to have been called miraculous. Germans themselves would find it hard to accept the contention that the "miracle" is due solely to currency reform, hard work, good credit management, the Korean war, spending by American soldiers, American aid—in other words, to everything but the free economy.

Germans know better. They know that England,

Last April in these pages Dr. Friedrich Baerwald, associate professor of economics at Fordham University, criticized what he regarded as a "German revival of laissez faire." Dr. Boarman, formerly assistant professor of economics at John Carroll University, Cleveland, takes issue with this view of West Germany's present economic system. He recently returned from a four-year stay in Bonn as director of the Office of Cultural Affairs, NCWC.

France and Italy received vast sums of American money since the end of World War II and still don't have their economies shipshape. They know further that they themselves were starving until 1948, when the Erhard experiment was launched, and that since then never have there been so many Germans who enjoyed so many of the good things of life.

In Hitler's best year, 1936, all Germany did not boast more than 1.5 million passenger automobiles. Today, in West Germany alone, the number is close to 4 million, to say nothing of the record number of cars being exported. German gold and dollar reserves are at an all-time high. Housing, which was utterly stagnant from 1945 to 1948, has been erected since then by private builders at a fantastic rate. Unemployment has been cut to an almost irreducible minimum. Last but not least, the West German economy has absorbed and found jobs for more than 10 million refugees from the East: an incredible feat, considering the problems the local population itself faced only seven years ago.

Germans know that hard work alone does not account for all this; they've worked hard before with no such results. American aid is not an adequate explanation either; otherwise England and France should be just as prosperous as the Federal Republic. The new factor pervading the atmosphere like some heady tonic, the new spirit abroad in the land, is that of freedom, and the Germans are experiencing it genuinely for the first time. It is this which has unleashed pent-up German energies and set incentive and initiative to work as never before. And it is this bustling vitality, this feeling that "we're going places" which gives the German economy of 1955 its peculiarly American flavor and character.

Some Catholic critics view this boom with pessimism and make gloomy predictions about the future, because "the population of the West German Republic does not provide a solid basis for further economic expansion." This sounds very much like the "mature economy" theories that were bandied about by our American prophets of gloom during the depression era and which subsequent events were to prove so devastatingly wrong. But there are no such grounds in West Germany as existed in the America of the 1930's for condemning the German economy to stagnation in advance. We can rest assured that the Germans, too, have heard of mass production, automation—and advertising.

Provided the neo-liberals can keep the monopolists, the cartellists, the Socialists and all the other such

... expansion also vertical

enemies of freedom from taking over, the German economy has as bright an outlook for continued development as any in the world. Economic expansion, as American experience has shown, is not only horizontal, *i.e.*, consisting only in exploiting new territory and increased population; it is also vertical, *i.e.*, it may take the form of rising incomes, savings and living standards. With respect to the latter, there is no roof in sight in Germany.

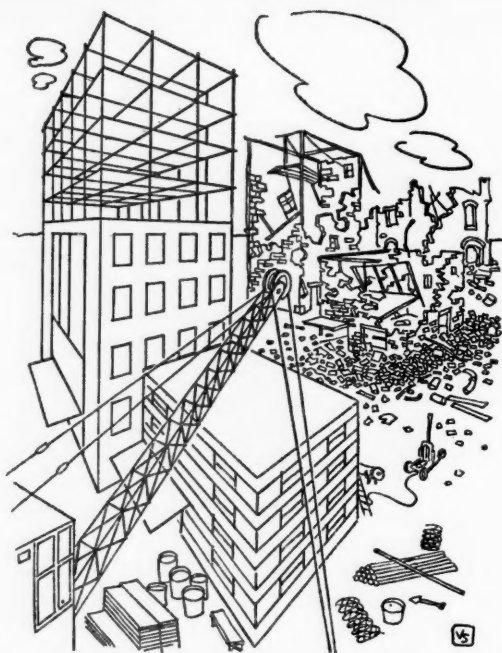
A "SOCIAL" MARKET ECONOMY

In so far as Germany's experiment in economic freedom has raised living standards appreciably, reduced unemployment to a minimum, built housing faster than anywhere else in Europe and absorbed 10 million refugees, it may with some justice be called a "social" market economy. It also represents a long step forward in meeting the requirements of economic justice laid down by Catholic social teaching. The well-known German Catholic authority on these matters, Father Oswald von Nell-Breuning, S.J. (no friend of liberals), admits as much and gives full credit to the neo-liberals for their share in Germany's astonishing comeback.

The neo-liberals in Germany have done a very simple thing, which their very name suggests. They have thrown overboard the bad part of paleo-liberalism, *viz.*, its complete reliance on the market as a regulator of the total society, its fascination with the "economic man." The neo-liberals have gotten rid of this baggage, but have retained the unquestionably correct findings of 19th- and 20th-century economic science with respect to the market and market phenomena. The neo-liberals have kept the free market as the *motor* of the economy, but have reserved to society the right to drive the car. A cardinal point of neo-liberal belief is that society (the state or voluntary groups) can and should make the body of the social vehicle as comfortable as possible, but they are insistent that the motor be kept running and that a Ford motor should not be expected to carry a Cadillac body.

Thus, it is incorrect to imply that under the present neo-liberal regime, controls on credit and money are not firmly in the hands of the German state, or that the present tax inequities are of no concern to neo-liberals. The truth is that a number of proposals for tax reform are even now being considered by the Ministry of Finance and promise to take up much of the next legislative session of the Bundestag.

The neo-liberals do not have a "blind faith in economics," nor do they believe in its "mystic powers." They do not believe that the market economy is an end in itself, but rather that it is simply a means of serving mankind. They are also of the opinion that even the market economy cannot serve this purpose if it is not grounded on a social ethic. And they are quite clear in their own minds that the functioning of



the economy presupposes, among other things, a great deal of brotherly love among men.

Neo-liberals have no hesitancy about discussing the lacks and imperfections of the social market economy. They use the word "social" in a relative rather than a final sense. They are enthusiastic supporters of measures to correct the primordial injustices inherited from centuries past, *viz.*, the maldistribution of property and wealth, but they point out that the needed reforms are *extra-economic* undertakings and will come to naught if the market is abandoned.

The neo-liberals do believe that there is a certain automatism at work in the market and that the psychological data of the market (the laws of supply and demand) cannot be ignored or flouted without imperiling the welfare of the people. They propose to put the tremendous productive powers implicit in the market to work for the benefit of mankind; the object of their concern is not the "economic man" of the old liberals, but rather the "human man." Basically, they are anxious to preserve the market as an indispensable precondition and instrument of advancement in social welfare, not to defend it in an ideological sense as a "system" in itself.

CATHOLIC NEO-LIBERALS

The Catholics among the German neo-liberals reject the anti-Christian *Weltanschauung* of certain 19th-century liberals, but believe that the things liberalism originally stood for (and in the Anglo-American tradition still stands for), namely, the dignity and sanctity of the human person and his freedom under law, are perfectly compatible with Christian teaching and that in an age of totalitarianism such as our own they are more important than ever before.

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increasingly aware of the profound difference between an individualistic and a personalistic concept of society. The neo-liberal view of society is personalistic; it emphasizes the inviolability of the individual human being as against every sort of authoritarianism and tyranny whatsoever. Neo-liberals believe that this personalism is in accord with the Christian teaching on society; for such a concept of the person leads necessarily to mutual respect among men and to the deepest sort of interhuman relations. Individualism, on the contrary, connotes that type of behavior which is based on the self and on self-interest alone, and which neo-liberals condemn as a philosophy hostile to a healthy society.

It is, indeed, for something above and beyond their merely material contributions to Western Germany that the neo-liberals are deserving of thanks. The most precious of their services has been the strengthening of freedom in a land which throughout most of its tragic history has had all too brief acquaintance with this fragile good.

Goethean cosmopolitanism and liberalism, which was the antithesis of the befuddled romanticism and nationalism which followed, reached a brief moment of glory in the parliamentary assembly in St. Paul's Church in Frankfurt in March of 1848. And for a couple of years thereafter, democracy and liberalism (of a sort) were in vogue, only to succumb to the reaction and Prussianism of the Bismarck era. Even Goerres, the leading Catholic apologist of that time, could describe democracy only as "decomposition" and plead that the "single individual has only partial life; only the whole immortal species attains to the totality of the ideal." This fascination with the mystique of the *Volk* with its corresponding inferior esteem for the individual, this lack of experience with freedom, explains much that has happened in recent German history.

Not only recent history but all history shows that political freedom cannot long survive in the absence of economic freedom. Hence, it would behoove Americans to give the Germans every encouragement in their efforts to establish freedom in a sphere where they have taken it for granted, *i.e.*, the economic. Instead of that, the bland (and dangerous) assumption is made that there is some essential conflict between a free economy and Catholic social teaching, and with this weapon the neo-liberals are assailed.

CATHOLIC OPPOSITION

This is to view the experiment of the neo-liberals not so much with American eyes as with those of certain German Catholic social reformers of the early 20th century. These reformers were opposed not only to liberalism in an ideological, 19th-century sense but also to its offshoot, economic liberalism or capitalism. They demanded, not an improvement in capitalism, but rather its overthrow and replacement by the so-called "vocational groups" principle. They saw in the market economy an order in which the individual as

a willing agent was merely equal or inferior to other individuals, and they demanded as against this that all members of society be accorded a rank and function in terms of the tasks which they had to fulfil in the social organism. Their theory, known as solidarism, proposed that society be organized after the model of an actual living organism.

Those who rally Catholic social teaching and the papal encyclicals to their standard in their attacks on Germany's neo-liberals are thus carrying on a well-established tradition among certain German Catholics. Nevertheless, it would be a mistake, in the opinion of this writer, to see in the social encyclicals a condemnation of the market economy as such. Despite the real provocations which existed at the time these encyclicals were written and the eager expectation of many Christians that the Popes would advocate the overthrow of the capitalistic order, no such thing was done.

In these most noble of social manifestoes, the strongest criticism and condemnation is made of the *evils* and *abuses* of the then existing capitalist system. But as Wilhelm Roepke, one of the most articulate of the neo-liberals, observes:

The liberal quintessence of this document [*Quadragesimo Anno*] cannot be denied, so long as we take the word liberalism in its large and eternal sense of a civilization based on the nature of man and upon a healthy balance between the individual and the collective welfare; so long, in short, as we accept liberalism as the antipode of collectivism. . . . In answering the question whether the structural principle of the economy ought to be collectivist or non-collectivist, the encyclical decides in favor of the market economy (*haec oeconomiae ratio*) . . . Such a position obviously does not exclude rejection of the aberrations of the market economy.

The truth is that laissez-faire capitalism has no deadlier enemies than the neo-liberals, who know that a relapse into the social evils and injustices of the 19th century will mean the irrevocable and total discrediting of the free economy.

The unprejudiced foreign observer in Germany gathers the impression that there are a goodly number of Christian social thinkers who have a vested interest in attacking neo-liberalism. Thus, it is no accident that, apart from Chancellor Adenauer himself (he is an enthusiastic neo-liberal), the social market economy is largely the brain-child of non-Catholic German economists. It was not to be expected that after the century-long quarrel with paleo-liberalism, German Catholics would be enthusiastic about resuscitating even a "neo"-liberal economic order. The Catholic intellectual opposition to Professor Erhard has therefore been stubborn and the criticism of his experiment bitter. These critics cannot forgive the neo-liberals for rendering their anti-liberal catchwords passé and making their labored programs for replacing the market economy appear as old-fashioned as laissez faire itself.

QUESTIONS IN SEARCH OF ANSWERS

Nevertheless, increasing numbers of German Catholics, especially among the younger generation of intellectuals, are beginning to ask some rather pointed questions of their elders. They ask, for instance, whether this organic theory of the economy does not find its inspiration in a Romantic or even feudal theory of the state in which the individual signified a thoroughly separable and dispensable member of the state organism. And after our experiences with German authoritarianism and totalitarianism, which refused to concede the individual any particular value, is it not especially unfortunate that this idea is still current?

Young German Catholics are in the process of making a rather severe examination of conscience. They

are sure, of course, that the Catholics of the 19th century were right in opposing not only socialism but also the liberalism of that time. But the success of Dr. Erhard's experiment has moved them to ask whether it is not high time that German Catholics realized that the rejection of liberalism as a *Weltanschauung* at no time justified the damning of its instrumental economic principles. These young German Catholics are making a serious and successful effort to shed their anti-liberal prejudices and to emerge from the Catholic isolation from economic truth. They ask themselves if Catholics are not going too far when they begin to cast doubt on freedom. For they know that it is not only Germany's free economy but also its youthful democracy which hangs in the balance.

Bicentennial of Chief Justice Marshall

Joseph Small

PRESIDENT JOHN ADAMS' political world was collapsing in January, 1801. He had failed in his bid for re-election. His Federalist party had been defeated. Jefferson and the hated Republicans were ready to take over. Oliver Ellsworth, Chief Justice of the Supreme Court, was resigning in poor health, and John Jay had refused the appointment on the score that the court lacked "energy, weight and dignity."

Desperately trying to perpetuate the Federalist view of the American nation, Adams offered the Chief Justiceship to his Secretary of State, John Marshall, whose 200th birthday we commemorate on September 24. Adams had chosen better than he knew.

Neither Federalists nor Republicans caught the significance of this most important last-lap decision in Adams' Administration. Those pregnant, pivotal and precedent-fashioning cases had not yet begun to flow into the Supreme Court, and so the molding of our political society by interpretation of the still young Constitution and declarations of nullity of laws in conflict with it fell, with little opposition, into the strong hands of popular, gregarious John Marshall. In 1801, who could appreciate how raw and plastic our fundamental charter was, and what historic meanings the strong-minded Virginian of meager formal legal education but masterly grasp of constitutional principles would read into it?

While contemporaries underestimated the potential power of the Supreme Court, they also failed to foresee the impact of Marshall's personality and legal mind

Father Small, S.J., recently joined the AMERICA staff as a contributing editor. He had been an assistant professor of political science at Loyola University, Chicago.

on the American nation. At the turn of that century he was known and respected as a successful lawyer and a leader of the Federalist party. But he was also known as a mild, neighborly person whose favorite diversion was a game of quoits sustained by punch and barbecue with lawyers and other professional friends in Richmond. So even in Virginia, the seat of anti-Federalism, Marshall's appointment was not seriously opposed.

But if his political opponents could have accurately appraised the factors that had formed Marshall's character and outlook, they would have been less complacent. Though born, raised and residing in Virginia, John Marshall was a man apart, a new American living among old Virginians.

His youth was colored by talk of revolt along with an intense admiration for George Washington. Because he lived on the frontier he was saved from the parochial sufficiency of the plantation, that seedbed of States'-righters. Hardships at Valley Forge, aggravated by selfish footdragging among the States, impressed upon Marshall the soldier the need for a strong Union. In the postwar years he served in the Virginia Legislature and watched his country slowly disintegrate under the creeping paralysis of the Articles of Confederation. He was a Virginian, friendly and personable. But he was also fully aware of the chaos that must necessarily reign if the United States were no more than a compact among 13 sovereign—and bitterly jealous and ineffectual—States.

In March, 1801, Chief Justice Marshall administered the oath of office to President Jefferson. It was a dramatic and symbolic confrontation of chieftains representing the two main streams of American political philosophy.

Marshall was to be Jefferson's lifelong *bête noire*, blocking his almost complete control of the American political scene. Jefferson and his now dominant political organization represented in the jurist's eyes a challenge to the very survival of the infant Republic. For the next 34 years Marshall therefore sat as a relentless sentinel of Federalist nationhood and, despite the uninterrupted succession of Jeffersonian Presidents,

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Mr. Sturm

slowly fashioned an American constitutional law. He breathed into the concept "We, the people of the United States" the life-giving spirit of an enduring political organism.

Our debt to Chief Justice Marshall can be gauged by a glance at what might have happened without him. If the appointment of a Chief Justice had been left to Jefferson in 1801, he might have appointed Spencer Roane, leader of the Virginia courts and ardent States'-righter. If Roane had had his way, we might today be without the tradition of judicial review of legislative and executive actions, State and Federal. Each State would have its own legal tradition in its interpretation of the Constitution, and the United States would be about as unified as the United Nations are today.

Roane also might have agreed with Chancellor Kent in *Gibbons v. Ogden*, assuring us a tradition of chaos, bickering and recrimination in interstate commerce.

Only a jurist as deeply, almost passionately, dedicated to American nationhood as was John Marshall could have so consistently turned back the often tempting interpretations of States'-righters. National supremacy on the one hand, and private rights on the

other, formed the framework within which Marshall forced each State to operate.

In our system of checks and balances, he brilliantly circumscribed the potential despotism of American legislatures. In the words of Professor Corwin:

Marshall's audacity in invoking generally recognized moral principles against legislative sovereignty . . . pointed the way to the American judiciaries for the discharge of their task of defining legislative power.

John Marshall belongs to the select handful of American statesmen who, in God's providence, created the United States politically. Belonging to the generation that reached full flower in the wake of the Founding Fathers—he was old enough to fight in the Revolution and to argue in favor of adoption of the new Constitution in the Virginia State ratifying convention—he really deserves to be ranked among them for the way, as our greatest chief justice, he put judicial flesh on the Federalist skeleton of American constitutionalism. For his tenure, the longest in our history (1801-1835), spanned the decisive generation of our adolescence as "one nation under God, indivisible, with justice and liberty for all."

Catholics don't work at making converts

Julius Sturm

CONVERTS are important to *you* because they affect your relationship to the Church. No Catholic can attain the closest possible tie with the Church, Christ's mystical body on earth, unless he carries out *all* things required of him by our Saviour. This includes extending His teachings and admonitions to those outside the blessed confines of the Church.

How effectively are we carrying out this phase of His work? The 1955 *Catholic Directory* shows that there are over 32 million Catholics in the United States and nearly 47,000 priests. In 1954-55 there were 137,310 converts to the Catholic faith in this country. This means there were a little less than 3 converts for each priest and about 1 for each 233 laymen.

Admittedly, many priests are engaged in work that does not bring them much into contact with non-Catholics. The priests in our 16,000-odd parishes are doing a vigorous job of ministering to their parishioners. This, together with the work of maintaining and operating a church and running a school or two, absorbs most of a priest's efforts. To these jobs he frequently devotes much more time each day than we of the laity devote to ours. After fulfilling his responsi-

Mr. Sturm, resident of Florida, is a free-lance writer.

bilities to his parish, there is very little or no time left for a priest to go out and seek converts.

We can't say the same thing, however, for the vast majority of our laity. Most of them are working people, or members of working-class families. The work day is shorter than ever before in our history. Even today's housewife requires less time for her work than her grandmother did.

With an abundance of time on their hands, how many of our 32 million Catholics give any *real* thought to bringing converts into their Church? The painful answer, I'm afraid, is that an almost insignificant minority gives this duty any serious consideration.

And *duty* is the proper word for it. Bishop John T. Russell of Charleston, S.C., speaking last May before the annual convention of the Guild of St. Paul (a converts' association), said that the layman who is not apostolic "is only half a Catholic." One wonders, then, why so many Catholics are reluctant to discuss their Church and their beliefs with non-Catholics.

WHY SO FEW?

One reason, perhaps, is the fear of being called a "proselytizer." In recent years this term has acquired unpleasant connotations in connection with the recruiting of athletes by colleges and universities, where financial inducements are dangled before the eyes of promising young football players. The Church, however, offers no tempting rewards to induce a person to embrace our faith. In the larger sense, of course, a convert receives his reward in being able to approach the sacraments, to live his life close to his Saviour and to worship in concert with 450 million men and women throughout the world.

On the other hand, can it be that Catholics are reluctant to talk about their Church for fear of being considered "religious fanatics?" If it is fanaticism to wish to bring to all men and women the joys and consolations of the Catholic faith, then it's unfortunate that more of the 32 million Catholics in this country are not fired with such "fanaticism."

A third reason for individual Catholic reluctance to do anything about the spiritual welfare of non-Catholics is one which needs to be brought out into the open. We must face the unhappy fact that many Catholics shy away from discussions of their religion because they are afraid they will be asked questions they cannot answer; in a word, they realize they don't know as much as they should about their religion.

There recently occurred an incident in a large Southern city which illustrates this fact. A Catholic businessman lunched regularly with a group of non-Catholics. One noon a heated discussion arose as to the relative merits of the "pouring" and the "complete submersion" methods of baptism. Each side was convinced that, unless the method employed by his sect (both Protestant) was followed explicitly, no valid baptism resulted. Asked for his opinion, our friend was able to explain the method used in the Catholic Church, but he was unable to tell them *why* it was used. Nor was he able to point out that both pouring and immersion are equally valid methods of baptizing. Much less was he able to explain the sacrament as signifying and conferring grace.

Here was a sincere Catholic offered a magnificent opportunity to guide the discussion, leading on into an explanation of the other six sacraments and then, perhaps, to a discussion of other tenets of his Church. In short, he missed a ready-made chance to acquaint non-Catholics with some of our beliefs and, possibly, to stimulate among those men a desire for more information about Catholicism.

A fourth, and perhaps the greatest, reason more Catholics don't talk about their beliefs is that they are apathetic about bringing others into the Church. They may *think* about it and *want* to do something, but their will to action is woefully wanting. These people would do well to ponder the words of Bishop Russell quoted above.

HOW WE LOOK FROM THE OUTSIDE

What do non-Catholics think about the situation?

There are many, many people among the 160-odd million in this country who are not members of any church. Many would be ready candidates for conversion *if they were properly approached*. Perhaps I should say "most," because there are relatively few people who do not have some more or less general ideas about God.

Non-Catholics in general think we are too hush-hush and secretive about our beliefs. Many are seeking the true religion, and may well suspect that we have it. But they are hesitant about asking for information because they feel we might consider them "in-

truding." Is there any other way they could interpret our seeming lack of interest in them?

Nation-wide advertising campaigns such as those promoted by the Knights of Columbus help pave the way for individual work. But it is you and I—the average layfolk—who have to bestir ourselves and bring in the interested outsiders. Once we have brought them to inquire, our priests have an opportunity to answer their questions and instruct them in the fundamentals of our faith. But, no matter how zealous the priest, he cannot teach people we have failed to bring to him.

WHAT TO DO ABOUT IT

Perhaps you, as a sincere Catholic, would like to fulfil your duty of gaining converts but don't know how to go about it. There are a number of ways in which you can proceed.

Primal to this problem is the efficacy of prayer—prayers for the foreign missions, prayers for the vocations of young men and women who will enter the mission field, prayers for individuals of our acquaintance who are not members of the Church.

But I am reminded of a sign that used to hang on the wall in the office of my high-school principal. It read: "Pray for what you want—but when you get off your knees, *hustle!*" That seems an excellent motto to apply to this problem. Pray for that woman next door, yes, but then *go over* and talk with her, invite her to attend Mass or Benediction with you.

It costs a lot of money to train missionary priests and other workers, to feed and clothe them, and to supply them with the tools and supplies they need for their work. The sincere Catholic will contribute to such causes as generously as his zeal and pocket-book will allow.

Prayer and financial assistance are but two facets of the work. There is yet much more we can do if we are willing to expend the time and effort required.

We ought to have a good knowledge of our faith so that when non-Catholics question us, we are able to give them clear, straightforward, specific answers which will lead them to want more and more information. Don't allow your knowledge of your faith to remain at such a level that you are forced to give hazy, general, unsatisfactory responses to persons who turn to you for information. Very often a non-Catholic's first doubts about his own denomination arise from being put off by his clergyman with such answers. He will not be favorably impressed if he receives similar answers from a Catholic. You are a representative of your Church—not officially, of course, but *de facto* in the eyes of any non-Catholic who talks with you. Have you the knowledge to acquit yourself as a worthy representative?

How does one go about approaching a non-Catholic? The simplest, most direct way is to invite him or her to attend Mass some Sunday morning, or perhaps Benediction of the Blessed Sacrament. Surely you know a non-Catholic, someone you come in contact

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with each day and whom you know intimately enough to extend such an invitation. His questions will give you an opportunity to answer in such a way that you invite further inquiries. The more questions you can answer for him, the more clearly and specifically you answer them, the closer that person is to becoming a convert to our faith.

Where a number of persons in a parish wish to work together in obtaining converts, the discussion-group plan is probably most efficient. Rev. John A. O'Brien of the University of Notre Dame has outlined a specific set of tested procedures for guiding such groups through the entire process—from the prospective convert's first Mass, through the series of group meetings and open question periods under the guidance of a priest, to his baptism (*Converts—How to Win Them*. Huntington, Ind.: Our Sunday Visitor Press, 10¢.)

Is it asking too much to suggest you spend a little

of your spare time bringing lonely, frequently confused, oftentimes hungering souls to Christ? We have a definite responsibility in this regard, yet it is a pathetic fact that *many Catholics do not bring a single convert into the Church during the whole of their lives.*

The United States, with roughly 130 million non-Catholics, is one of the most fertile missionary fields, in the world today. It would be fanciful to expect each of the 32 million Catholics in this country to be instrumental in bringing a new member to the Church, but there is room for vast improvement in the ratio of converts to Catholics.

What are *your* immediate plans for helping? Are you prepared to take the light granted you by your Saviour and to use it as a beacon to help struggling souls, to guide them to Christ's mystical body on earth?

Public funds for private schools

Thomas G. Brennan

IN A STRIKING understatement, the editors of the *School Review* described the lead editorial of their April issue as "provocative." The review is a monthly publication of the Department of Education of the University of Chicago (5835 Kimbark Ave., Chicago 37, Ill. \$4.50 a year). The 11-page article, written by Proctor Thomson, assistant professor in the department, was a study of the possibilities of "publicly financed, privately administered schools."

Because he realized that this is a very explosive issue, Mr. Thomson stated: "I am a Northerner and a member of a Protestant denomination that does not operate, nor contemplate the operation of, church schools."

The author seemed especially attracted to the idea of a redeemable certificate

... issued to the individual family, which it would be free to spend at a school of its own choosing. ... The private school would redeem the certificates for money, subject to its conformity to certain general rules for teacher certification, building and service standards and other criteria.

This is not the place to repeat the *School Review's* editorial, but there are comments to be made by a Catholic who read this thoughtful piece of writing.

Mr. Thomson wrote very carefully as a social scientist, exploring the arguments for and against his plan, beginning with an analysis of "the reasons for free education." He was concerned to promote free-

Father Brennan is diocesan superintendent of schools in Saginaw, Mich.

dom of choice for the individual family and to remove the existing inequality suffered by those who now choose to send their children to religious schools.

To say the least, there are many in the education field who will consider this article not only "provocative" but highly objectionable. The *School Review* was very courageous to publish so controversial a piece in its editorial section.

Vigorous opposition to Mr. Thomson's point of view can be expected from those who will allege that it means union of Church and State. In Mr. Thomson's opinion, apparently, his device of a "redeemable certificate" would make such a charge baseless.

Even stronger opposition will be based on the argument that the public financing of privately administered schools would undermine the public school and divide our nation into factions. There are many who would hold with Sidney Hook that "the American school and educational system has been the prime agency of achieving a unified democratic nation out of diverse ethnic groups of varied national origins" and who would consider Thomson's plan "un-American." The thesis propounded by the Educational Policies Commission of the National Education Association in *Public Education and the Future of America* (Washington, D.C.: NEA, 1955. \$1.50) stands in direct opposition to the *School Review* editorial.

Professor Thomson does not hold that religion should be an integral part of every school's curriculum. As a matter of fact, he is convinced that "the pronounced secular undertow of our society renders religious education a progressively less desirable commodity and may gradually carry the entire question beyond the horizon of active discussion." Furthermore, he describes himself as "one who rides willingly with this tide."

But as a social scientist he argues most strongly for individual family choice and for flexibility in the educational program of our nation. It will be interesting to see if those who are strongly inclined to pragmatism will give this challenging plan a hearing.

The man who made the dictionary

M. Whitcomb Hess

"The chief glory of every people," observed Samuel Johnson in the Preface to his epochal Dictionary, "arises from its authors." The work itself, intended to be just a useful instrument for writers in future generations, was to nourish a great variety of authors on the strong meat of the Johnson definitions. The steady output of Johnsonian studies over the centuries is a tribute at once to the product and the personality of the uncouth giant of letters who had dreamed of being a poet and woke to find himself a lexicographer.

But what a lexicographer! From the date of the Dictionary's printing, April 15, 1755, both it and its author have been the twin cynosures of literary attention. This bicentenary year has been memorialized everywhere in the English-speaking world. Special Johnson exhibits were made by our own leading universities, and the Library of Congress featured the Dictionary as a notable "landmark in the history and the study of the English language." Yale University prepared a detailed printed catalog to cover its own exhibit, which was extensive in its seven-sectioned showing. In Columbia University's exhibition of Johnsoniana there appeared, among other rare items, Lord Chesterfield's private copy of the Dictionary of which he had been so notoriously the non-patron.

A genuine love of truth and humanity alike characterized Johnson as much as his extraordinary language-gifts. And he is conceded to have been one of the greatest conversationalists of all time. Because of his delight in clear thinking and his equal joy in observing the manifestations of it in other men's minds, he had found the throne of human felicity to be a tavern chair. There the "hardened and shameless tea-drinker" might fold his legs and have his talk out. His fellow clubmen of the name-starred Literary Club founded in 1764, realizing with him the truth of the Donne epigram, "no man is an island," enjoyed the "clubability" of the man who invented the term. One of these men, Edmund Burke, at Johnson's deathbed, was to tell him in a breaking voice that he had always been too good to him. None knew better than the great statesman from Ireland that Dr. Johnson's goodness was of a quality that went beyond his club associates and the rest of his many and varied acquaintances to embrace all people everywhere.

For "catholic" is the word for Dr. Johnson, though his whole milieu militated against Catholicism as such. Even in the midst of the Enlightenment, however,

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LITERATURE AND ARTS

the keen-sighted realist recognized the strength of the fullness of Catholicism's original Christianity as opposed to its truncation in Protestantism. A man, he said once, who leaves Catholicism for Protestantism suffers "so much laceration of mind in such a conversion that it can hardly be sincere and lasting." But he who is converted to Catholicism undergoes no such laceration: He "is only superadding to what he already had." Perhaps if Johnson's own great mind and heart had found their true home in the Church Universal, there would have been none of that hypochondria infecting him, as his biographers tell us, from youth onward. A devout communicant of the Church of England, he was nevertheless appalled by that Church's stereotyped intellectualism, its coldness and lack of concern for the poor and humble.

When he was asked to prepare the Dictionary, he was already rather well known as the author of two poetic imitations of Juvenal, *London* and *The Vanity of Human Wishes*, as well as for his remarkable life of that remarkable character, Richard Savage. The adventurer in literature, who had come from Lichfield to London ten years earlier, lived in four English reigns—from Queen Anne to George III—for his dates are 1709-1784. He saw with Tory eyes the failure of the British armies in America and their victories in India and Canada. His lot—and love—it was to argue endlessly in clubs, drawing rooms and everywhere, and to best his opponents whether the subject was free will, tolerance, slavery or children's books. Sydney Roberts epitomized his London career in one succinct sentence:

In 1737 he came to London with twopence-half-penny and a half-written tragedy in his pocket and for nearly twenty years did the work of an unknown literary drudge; for the last thirty years of his life he was the dominant figure in the educated society of London, laying down the law on politics to Edmund Burke, on literature to Oliver Goldsmith, on painting to Sir Joshua Reynolds, on history to Edward Gibbon, on acting to David Garrick, and on everything to James Boswell.

The Dictionary was eight years in the making. One of the most interesting single items in the current university exhibits is from the private collection of Richard Gimbel of Philadelphia and New Haven. It is a set of page-proofs that had been heavily corrected by

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Johnson and his amanuenses. For the Great Cham of Literature always had a rigid regard for what he held to be the truth. He is said to have spoken always as if he were on oath and tried to write in the same way. Some of the obviously wrong and even absurd definitions of the Dictionary were immediately set down to his frank prejudices. Others have usually been held examples of his wit. Right or wrong, the definitions remain a rewarding mine of research.

Johnson knew he had done good work with the Dictionary when it was given to the world in 1755 "with the spirit of a man that has endeavored well." His humility remained the true humility of full honesty with himself. "No man but a blockhead ever wrote except for money," he said, anticipating Trollope's stand in the last century. Again he observed: "You may have pleasure in writing after it is over, if you have written well; but you don't go willingly to it again." But his tongue, double-sworded with humor and intelligence, was used with most energy in the art of cultivating and keeping his friends, none of whom he lost. His many quarrels were momentary; his friendships seem to have grown stronger after patching up.

Like Clarence Mangan he had tears for all souls in trouble—with the familiar exceptions of certain troubled souls in the field of philosophy, politics and high society, whose pretensions he brutally attacked. He was all his life an extraordinarily kind-hearted man. His remarkable household (from the long-time faithful Negro servant-friend, Francis Barber, the blind Miss Williams, the "odd old surgeon Levet" and the rest, down to Hodge, the cat), is well-known to his fans. His own nameless, unremembered acts of kindness and of love were evidently legion.

In Reynolds' tribute at Johnson's death, the great artist said that in an age bent on denying Christ, Johnson had been His greatest champion. His religious bent is everywhere obvious; and it was accompanied by genuine philosophic insight. The insight, however, occurs only in a fragmentary way. An example of his hold on objectivity against such subjective idealism as Berkeley's, for instance, appears in a famous quote from the Dictionary Preface: "I am not so lost in lexicography as to forget that words are the daughters of earth and that things are the sons of heaven. Language is only the instrument of science and words are but the signs of ideas."

If he admired certain things in Locke, his mind was at all times far and away beyond the writer of the *Essay Concerning Human Understanding*. In vain do Locke's apologists make much of Johnson's numerous citations of the English empiricist, citations that show his acquiescence in some aspects of Locke's philosophy as opposed to other theories of the day. But that he did not go any appreciable distance with Locke is proved by his vehemence against the empiricist's tendency to sensualize the mind and soul. Johnson's utterances, both in his talk and his writings, in favor of the spiritual quality of reason give the lie

to any suggestion that he ever was congenial to empiricism.

Indeed, if Samuel Johnson had made metaphysics his forte instead of lexicography, he might have been an 18th-century scholastic philosopher, so sure is his fine insight as he reveals it in shreds and patches. His comment on Voltaire, whose "proportion of iniquity," he declared, was equal only to that of Rousseau (whom Johnson would sooner have seen transported, he said, than any felon gone from Old Bailey), is a negative instance of basic insight. He referred to Descartes' "precarious metaphysics" and to the "sophistries" of Leibniz, Spinoza and other Cartesians with the same scorn he had for David Hume's skepticism. Hume's error was attributed to pride as Johnson put the "skeptical innovator" in the ranks for whom truth is not enough: "Truth, sir, is a cow which will yield such people no more milk, so they are gone to milk the bull."

Fortunately his literary criticism, based on his very real depth of philosophic acumen, remains. A primary rule was, in his words, "Clear your *mind* of cant!" Literature, like society, depends for its security on truth. Thus sincerity and clearness-with-accuracy are his writing standards. And a knowledge of men joined to a knowledge of books was the twofold equipment recommended by this honest critic who owned so excellent a stock of both. Thus the Lichfield bookseller's son lives because he deserves to live. By his trust in man's reason plus the truth of Christianity he rejected both the false subjectivism of his age and the deism that had usurped the place of revealed Christianity. For the principles of the Enlightenment, whether philosophical or theological, were no less wrongs to man than they were insults to God, in the eyes of that period's severest critic, the dictionary-maker Samuel Johnson.

A Child at Play

A chalked-out game of hopscotch whites the street:

A child looks down, his head intently low,
All his body gravitated forward—
Focused to toss his blue of glass just so.

Now as it drops to its allotted corner
His eyes contract in an interior grin.
He sets himself to skip (on one foot only),
Retrieve the glass and start the toss again.

Should he look upward he would see designs
Blocked out in buildings, windows of display,
Skeletal blueprints girded up in stone—
But all his sight is mastered by his play.

Pedestrians who pass on either side
Take little notice of his small demesne.
He is an island in a sea of motion
And keeps a kingdom in that in-between.

A voice will call him from his pavement game
And he will rub the chalk-marks he has made
Into the dumb cement, effacing all
Order of innocence in what was played.

JAMES F. COTTER

Question of Survival

("Belief in immortality has been a useful myth, but
is totally at odds with modern ethical maturity."
—Dr. Cokely Capulet)

Skoal to the social anthropologist—
A plastic laurel curled about his urn;
No soul for him after the ashes burn,
No boastful bracelet about the wrist.

He is a brilliant bone, but nothing higher—
Mature, of course, and intellectual,
Feet on the ground, firmly terrestrial,
Magnificent colossus of the mire.

Subconsciously alert—somewhere at core—
Assured without assurance, in faithful quest
Of faithlessness, unsure, yet wistful, lest
Eternity not be a frightening bore.

Memory, offensive and degrading gleam,
Fantastically constructs a shadowed self,
Enhoured in others: fantastic clock on shelf
That counts time, faceless, handless, in a dream.

This transferred *id* holds perpetuity
To be untenable; virtue, a quaint,
Leftover myth; vice, an imagined taint;
The whole, irrational superfluity.

JAMES EDWARD TOBIN

Worlds in collision

CORTES AND MONTEZUMA

By Maurice Collis. Harcourt, Brace.
256p. \$4

If anyone ever doubted that scholarship can be good and lean, readable and stripped of all fat and footnotes, let him read this book and be convinced. In just 256 pages Maurice Collis has done what it took Prescott, in his *Conquest of Mexico*, three volumes to do. He has told the epic story of the conquest of the Aztec Empire by a tough little band of Spaniards under the inspired leadership of Hernán Cortés, a military man who doubled as a Machiavellian genius. Moreover, he has told the story of Cortés and Montezuma in a clear, colorful and interesting narrative.

In given situations, there is such a thing as "the indispensable man." Cortés was just such a man. No half-dozen musketeers or miniature troop

of cavalry, no matter how frightening or awe-inspiring, could have won New Spain for Charles V without the sagacity, courage and ingenuity employed by Cortés.

It has been said that Cortés was able to conquer Mexico because he was mistaken for a god. What other Spaniard could have been taken for a god-king by a man of the intelligence of Montezuma? The Aztec emperor had a mentality that swarmed with omens, predictions, *tabus* and the fruits of astro-magical science, but he was not a stupid savage.

Cortés has often been pictured before, but this is the first time this reviewer has seen Montezuma as a living and breathing individual, rather than as a shadowy figure in gorgeous robes.

Mr. Collis has not only a remarkable facility for telling the story economically without losing any of the grand drama of it, but also a knack of sorting out the important from the irrelevant. Finally, he has an intuitive

Absentee Landlordism

Treachery, unfaith, loose-slipped untruth
inhabit these flat walls of my soul's place,
walking at ease among treasure, ugly,
assured, and with a certain grace.

Ignorance in a rumpled white morning dress
is played with by a lecherous multitude;
across each bed, each big chair, the floor,
she with apricot delicacy is pursued.

The owners are fastidious, intelligent, good,
careful of care, in charity gay;
they do not countenance these inhabitants.
They are away.

MARIE PONSOT

Morning Mass—Tsuruma, Japan

A tactile stillness fills this holy place:
Without, the getas clack upon the stone
Then all is silence as the tabis grace
The center aisle and kneel before the throne.
The dark Christ hangs against the wall of white,
A silhouetted hope for all mankind;
Beneath His nail-dug hands and feet the light
Of dawn reveals the sacrifice enshrined.
The paddies, green with rice and gray with rain,
Pleach out to shinto temples on the hill
Where ox carts rut the twisted broken lane
And temple dogs keep watch upon their sill.

The temple dog of God has kept his stand:
St. Francis' love goes singing through this land.

BETTY BRYAN

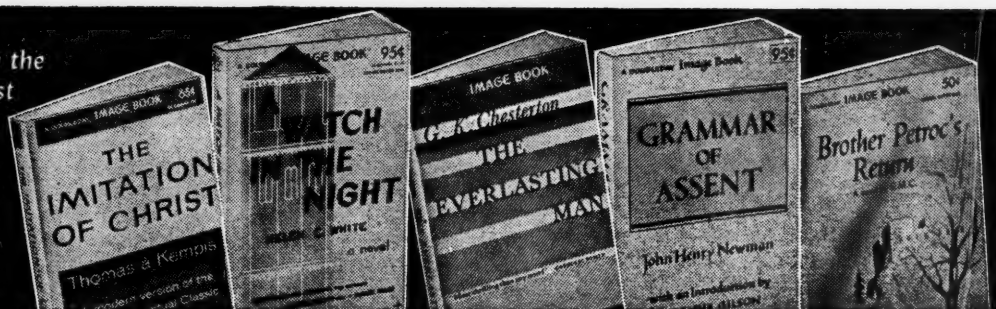
BOOKS

gift of great value in tackling and interpreting such a complicated story as this.

The fears of this reviewer (engendered by dust-jacket *pronunciamentos*) that Collis might cut Cortés down to size in order to make Montezuma a more imposing figure were completely unfounded. Here and there the author reminds us of his theme, that Montezuma was the stranger personality (true), the more mysterious (true) and therefore the more interesting (not necessarily true). Nowhere, however, does he unjustly try to debunk Cortés.

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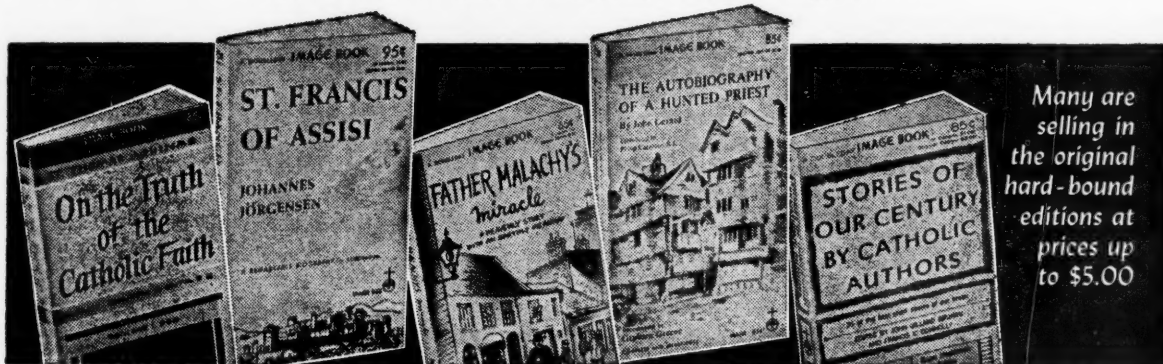
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with an Aztec empire geared to perpetual war. War was necessary for the taking of captives for the bloody sacrifices held to propitiate the gods. Peace, rather than war, was a dangerous state of affairs to the Aztecs, for the gods would be angered should the sacrifices fall off.

By a series of extraordinary coincidences of time, appearance and demeanor, Cortés on his arrival at Vera Cruz fitted perfectly the prophesied return of the Mexican god Quetzalcoatl. Montezuma found himself in a dilemma. He could not fight a god, Cortés-Quetzalcoatl. Yet he could not surrender to him for fear of angering other, more powerful gods like Smoking Mirror, who had in earlier times driven Quetzalcoatl from Mexico.

His attempts to bribe, bluff, intimidate and stall Cortés were met with similar tactics on the part of the astute Estremaduran. Eventually, of course, Cortés won, but Montezuma had already been killed by his own people.

This book is an extraordinary picture of two worlds in collision, a penetrating study of Montezuma and the Aztec mind and a thoughtful reappraisal of Cortés. More than that, it is a delightful, educational reading experience. RICHARD H. DILLON

Survey of the field

PERSONALITY AND MENTAL HEALTH

By James E. Royce, S.J. Bruce. 352p. \$3.50

Satisfactory volumes on the subject of mental health are not plentiful and the reviewer usually approaches new offerings in this field with a jaundiced eye. It is not that the subject does not

lend itself to an interesting presentation, but the authors not infrequently sacrifice interest and readability for statistics, factor analysis and anatomical detours. This book is different. Not only is it comprehensive and satisfactory, but it is also good-humored and eminently readable.

The purpose of the work is to give college students a broad introductory survey of modern dynamic and clinical psychology while encompassing a basic text in mental hygiene and the psychology of adjustment. Though written initially for college students, the book should appeal to a much wider audience.

The make-up of the volume lends itself to class teaching. The groundwork is discussed adequately without prolixity and without the introduction of too much extraneous material. Each chapter is preceded by a short summary of the chapter content, new terms are defined as they appear, questions on the subject matter and a comprehensive bibliography are appended.

As might be expected, the subject matter is discussed from the Christian viewpoint, but all other approaches are considered and adequately discussed. The author is eminently fair in his discussions; he rides no hobbies and he presents fairly various conflicting opinions whenever they exist. It is obvious that Father Royce has read widely and selected well from the voluminous literature at his disposal. When occasion requires, he offers clarifying opinions and, as would also be expected, none is in serious conflict with modern scientific teaching on the subject.

The author's skill is often apparent. He does not hesitate to discuss thorny subjects, for instance the present differences of opinion between psychi-

atrists and clinical psychologists as to what constitutes medical practice and what does not. His touch is light as he comments upon the defensiveness of the psychiatrists in this matter.

The book is well done and definitely worth while. It is recommended to educators and to other interested persons as an authoritative, comprehensive, interesting, fair survey of the field of mental health.

FRANCIS J. BRACELAND

Two good fantasies

SOEUR ANGELE AND THE EMBARRASSED LADIES

By Henri Catalan. Sheed & Ward. 154p. \$2.50

ON LEAVE FROM HEAVEN

By Abel Moreau. Franciscan Herald Press. 101p. \$2.50

Sisters of Charity don't often walk in on murder, but whenever they do, it must be helpful to be a doctor trained in legal medicine—as is Soeur Angèle. Back in Paris to raise money for the French hospital in Bethlehem, she calls upon a cousin, Baron d'Orchais, aptly described by one character as a "bargain-basement Don Juan." This charming relative is done in even as she waits for an audience.

Left alone in the Baron's room with his corpse on the floor, she lets charity act to remove the pictures and letters of a few indiscreet women. The evidence goes into her ample handbag for her own purposes. Justice prompts her to offer her services to the chief inspector.

From here on we are into a femininely clever whodunit with a wonderful offstage character in the person of Soeur Angèle's conscience. Wit, ingenuity and an irresistible blending of charity, justice and prayer make this little book better reading than many mystery stories three times its size.

It will no doubt be consoling to all police forces to realize that Soeur Angèle is probably unique and definitely fictional.

All lovers of St. Francis of Assisi will enjoy Abel Moreau's fantasy translated from the French by Rev. Flavian Frey, O.F.M., and illustrated in delightful fashion by R. Dumoulin.

The author imagines Francis begging leave to come to earth for a while to see what he can do about a certain town in France which has fallen into the ways of indifference and neglect, or worse. He chooses France because

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it was his mother's birthplace and she had taught him to love it. Christ grants his request and he finds himself on earth, where the birds and animals recognize him and give him first greeting. He enjoins them to secrecy and walks the road as Brother Francis, a wandering Franciscan.

Father Jolivet, amiable, lackadaisical and lonely, invites Brother Francis to be a guest at the rectory. Now the scene is set for the program of rebirth, and basic Franciscan principles go to work in the village.

The church is repaired first of all; the boys are gathered into a Scout troop; children make their First Communion and their parents make their second or third; a doctor recovers faith in his profession; a traveling salesman loses out in a tavern discussion; a young couple find the way made clear for marriage.

Father Jolivet tells all this with humility and humor. The same problems have been aired time and again, sometimes with great solemnity and desperation. And even if this be only a dream, it is refreshing to find the difficulties countered by charity, action, courage and simplicity—in other words, by St. Francis.

MARY STACK McNIFF

THE LANGUAGE OF COMMUNISM

By Harry Hodgkinson. Pitman. 149p. \$3.75

This book is not a *tour d'horizon* of semantics. Provocative and refreshing, *The Language of Communism* is a delightful glossary-cum-commentary in which the author culls the Soviet roster of phrases and attempts to explain "what they mean." And there is plenty to explain.

The events of the past 37 years have convinced even the politically innocent that to the Communists words are weapons; this short dictionary is an excellent guide to the armory. Experience shows that the Communist usage cannot be rightly interpreted without realizing that they speak a different language. Old words, like "bolshevism," "freedom" or "war" shed their traditional meaning and assume very definite and very different new connotations of special significance. New words, like "peaceful co-existence," are coined with an upside-down meaning; and last but not least, new Russian terms, like *tolkach*, a "fixer," appear on the general scene.

It is impossible to mention all the important and enlightening information that Mr. Hodgkinson manages to give about the current Soviet attitude

to topics ranging from Alaska to Titoism. Probably the most revealing and ridiculous, however, is a list of inventions that are now said to have been Soviet, or even Czarist; they include the airplane, penicillin ("half a century before Fleming"), the light bulb and TV.

Written without any mordacity and with a modicum of humor, this book abounds in clear and convincing proof that the Communists have always had only one goal: the conquest of the free world. GEZA B. GROSSCHMID

HENRY GEORGE

By Charles Albro Barker. Oxford U. 696p. \$9.50

This substantial volume is the fruit of painstaking, dedicated scholarship. But the laborious investigation that was needed to assemble all the historical data it contains is concealed beneath a smooth and very readable text. Dr. Barker deserves hearty commendation for producing a scholarly book that is at the same time neither forbidding in appearance nor labored in expression.

If you are looking for a complete biography of the man Henry George, you will not find it in this book. It does not offer a formal and detailed description of his person nor does it analyze his character or inner life. Furthermore, Dr. Barker does not tell us very much about George's private family life.

These things are merely incidental to the primary purpose of the author, which is to expound the history of Henry George's explosive book, *Progress and Poverty*. Dr. Barker explains the background out of which George's book grew and the manner in which its message was propagated, not only in America but also abroad. A large part of the book is devoted to the tremendous lecturing campaign which George undertook to popularize the message of *Progress and Poverty* and to the numerous battles in which he became embroiled on its account. Thinkers are rarely salesmen of their own ideas on a grand scale, but Henry George was that rare kind of thinker.

One of the important points that Dr. Barker emphasizes very well is that Henry George stood for more than the Single Tax. Most people nowadays, if they know anything at all about Henry George, only know of his connection with the single-tax movement. George's interest in reform was far broader than that. During his lifetime reform movements of every description and degree of sanity or

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Lay Participation in Liturgy is Spreading in Parish Life

Many dialogue, sung
Masses in nation

Worcester, Mass. — Catholics throughout the country are taking a more active part in liturgical worship, according to reports of a number of parish priests who attended the 16th annual Liturgical Week here. The Dialogue Mass and congregational singing at High and Solemn Masses more and more are becoming features of parish life.

... constant instruction of the people in the meaning of the Mass is necessary.

... a strong sense of community parish spirit has been built up.

... people not only are participating in the liturgy by means of Dialogue and Sung Masses, but they are carrying out other parts of the liturgy and bringing from the parish church into their own homes and lives the meaning of the Church's message of salvation.

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insanity kept America in a continuous state of lively ferment, and Henry George participated in many of them.

A large part of this book is devoted to George's work in Ireland and to his relations with the Irish land-reform movements. George's ideas were enthusiastically received by the Irish reformers.

To Catholics especially the parts of the book that treat of George's contacts with the Catholic Church will be of great interest. The McGlynn affair is the most important. Though it is clear that Dr. Barker's sympathies are with George and Father McGlynn, it is equally clear that he is honestly striving to be professionally objective.

In the opinion of the reviewer, this book would benefit from an orderly and concise summary of the essentials of *Progress and Poverty*. If you have not read this classic, do so before reading Dr. Barker's book. You will get much more out of it.

CORNELIUS A. ELLER

BIRDMAN OF ALCATRAZ

By Thomas E. Gaddis. Random
House. 325p. \$3.95

There will not be a more interesting book than this published during the year; it is a fantastic story of incarceration that will hold the reader's interest to the very end. Nearly fifty years ago, in 1909, Robert Stroud, a young ne'er-do-well, killed a man in Alaska, his rival for the company of a fading dance-hall beauty.

Condemned to life imprisonment, he has been in solitary confinement since 1916, longer than any other Federal prisoner in history. His murder of a prison guard in Leavenworth and his general intransigence have isolated him since that time.

Yet this man, with a third-grade education, has become the greatest authority in the world upon the care and treatment of song birds; his book upon their diseases is a respected and unique tome that now requires a second edition. This account, one penologist has said, is the *Robinson Crusoe* of prison books, and so it is. The author, a graduate of Saint Thomas Academy in Saint Paul, has devoted years of effort and research to this extraordinary book about a solitary man.

Robert Stroud now pads to and fro in his cell on Alcatraz, still condemned to solitude, to the use of one book at a time. He has never seen an aircraft on the ground; radio, TV and newspapers are forbidden him, yet he goes on and on, searching and striving for liberty. This is an absorbing human

document, too harsh for family reading, too absorbing and questioning to be missed by those readers who are concerned with the condition of a man.

W. B. READY

THE PSALMS: Fides Translation

Introduction by Mary Perkins Ryan.
Fides. 306p. \$3.95

Catholics are returning to Holy Scripture, not through a transitory and superficial curiosity, but because they are hungry for the Word of God. Coupled with this rediscovery of the Bible is the flourishing liturgical movement. That both are closely interlocked should come as no surprise, since an understanding of the Bible is indispensable for a rich liturgical life. The Bible is the Church's book, and it is through the Church, and especially her liturgy, that the Word of God is communicated to men.

The Fides Publishers have enriched our growing biblical and liturgical literature with this new translation of the Psalms. Based on the new Roman Psalter of the Pontifical Biblical Institute, the translation is smooth and readable without sacrificing any of the powerful spontaneity which lends a peculiar beauty to these prayers.

The Psalms do not deliver up their riches at the first contact. Few spiritual documents, it is true, give us a comparable sense of the transcendence and holiness of God, but the reader must be introduced to their categories of thought and special modes of expression if he is to meet this religious literature on its own terms.

In a remarkably concise and informative chapter entitled "Praying the Psalms," Mary Perkins Ryan provides the necessary background for a sympathetic understanding of "God's Songs." She tells us what a psalm is, the types of psalms and their authors, and the elements of their literary structure. In the word "echoism" she has found an attractive alternative for the common technical term, "parallelism."

The best part of her introduction to the Psalter is the brief and accurate description of oft-recurring themes which can be a stumbling-block to the beginner as yet unfamiliar with the inchoative or preparatory character of the Old Covenant. With liturgical needs in mind, Mrs. Ryan skilfully and gracefully discloses the prefigurative nature of the Old Covenant and shows how its great themes will reappear, with a new richness, in the Christian mysteries of the New Covenant.

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FREDERICK L. MORIARTY, S.J.

OUR BACKWARD CHILDREN

By Karl F. Heiser, Ph.D. Norton. 240p. \$3.75

This is a book of hope, encouragement and intelligent guidance for those interested in the problem of handicapped children. It is an informative book designed to give parents and professional people new insights and a more appropriate point of view. A child's failure to learn and profit by experience according to an abstract average rate may call for remedial action, but it certainly does not call for despair.

The book is critical in character and its conclusions are restrained. It is divided into three parts, with the first four chapters explaining the problems of the mentally retarded child to parents and indicating ways of discovering such retardation. The next five chapters are devoted to guidance for parents in search of help for such children. The final section places the problem in a larger social setting, emphasizing the need for further research into the problems of mentally deficient and emotionally disturbed children.

Throughout the book Dr. Heiser's judgments are mature and balanced. He gives an interpretation of feeble-mindedness that should remove some of the odium associated with the term. Perhaps the stigma attached to the word in our modern competitive society has been a major barrier in the proper training of handicapped children to lead happy and useful lives according to their capacities. Parental anxiety and frustration playing on the margin of the child's consciousness may have emphasized defects that could have been cured in an atmosphere of greater love and proper motivation.

Dr. Heiser describes the various handicaps under which retarded children labor. His categories are definite enough to be helpful, yet elastic enough to indicate the need for more careful diagnoses and treatment in individual cases. The author favors the emphatic and humane over the scientific and mechanical approach. This is clear from his observations on the various IQ tests and the sciences upon which the doctor and psychologist depend.

Writing with a wisdom born of knowledge and experience, Dr. Heis-

er's work indicates the need for a less worried attitude in dealing with the retarded child. Sincere acceptance of facts and patient education based on capacity and experience would develop a happier adjustment for child and parent. Priests and religious will find the book useful in their work.

FRANCIS J. DONOGHUE

PAPA'S WIFE

By Thyra Ferré Bjorn. Rinehart. 305p. \$3.75

Mrs. Bjorn describes her book as a family chronicle wherein truth and fancy are happily mixed. The daughter of a Lapland minister who emigrated to America in response to a call from a Swedish parish in Massachusetts, she with her four brothers and three sisters has very probably known a full, wholesome life similar to that of the Franzons in her story.

Maria Franzon, title character, has considerably more color than her upright spouse. Her determination is shown early in the book in the letter she sends back from America to Pastor Franzon, her former employer in Lapland, in response to his urgent invitation that she return:

Dear Pastor Franzon,

I am sorry it is raining in Sweden all the time. Here in America the sun is shining every day. It is a wonderful country and I plan to stay here.

If I should ever decide to come back to work for you, it will never be as your housekeeper. If you have a better offer to give me, let me know.

I am feeling fine.

God bless you, too!

Maria

This letter at least effects the pastor's arrival in New York, but still only for

the purpose of regaining his housekeeper, to which Maria firmly replies: "The only way I will go back with you to the old country is as your Mrs." Having once achieved a wedding ring, she thoroughly enjoys the role of Papa's wife.

To Papa's dismay, the household grows rapidly: first Nim, then Button, Pelle, Vickey, Greta, Torkel, Calle and finally Kerstin. Papa is not largely gifted with the saving sense; yet his qualities are sterling enough to make credible the affection lavished on him by his wife and children.

Some of the events and much of the characterization are idealized beyond the demands of realism; at times, however, the domestic vicissitudes and joys are sketched convincingly. The spirit of unselfishness, of sacrifice essential for true contentment, shines out of the book, especially as it is crystallized in Maria, whose unspoken motto seems to be: "Happiness belongs to those who create it by living for others."

SISTER M. BERNETTA QUINN

THE BOND AND THE FREE

By Charles Dunscomb. Houghton Mifflin. 176p. \$3

This novel of the early Church is presented in the form of a fictitious correspondence extending over a period of forty years between Lavinia, an imaginary niece of Pontius Pilate's wife Claudia, and her cousin Portia.

As a young girl, Lavinia sails from Rome to the remote province of Judea to visit her Aunt Claudia and Uncle Pontius. During her 14 years in Judea, Lavinia's letters reflect her reactions to Judaism and to the new Christian sect.

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Eventually Lavinia marries one of her uncle's assistants, a statuesque Roman named Lucius Belarius, and together they settle down to a placid provincial career. After Pontius Pilate's recall to Rome, Lucius serves for a few more years in Judea and then is sent as deputy praetor to Philippi, where he and Lavinia live until his retirement from the civil service.

During their residence in Philippi both Lucius and Lavinia are converted to Christianity by St. Paul, whom Lavinia had met, in his Christian-hunting days, at the trial of St. Stephen. The last of the letters purports to have been written by Lavinia in 64 A.D., after Lucius' death, while the Neronian persecution was still gathering force.

Mr. "Dunscomb" (the name is a pseudonym) has undertaken a formidable task in this attempt to reconstruct the mental and emotional world of a noble Roman lady in the first century of our era. The surprising thing about this book is not that the novelist sometimes fails to be very convincing, but that he succeeds at all in making his characters believable.

The problem of the type of language to use in an historical novel is a difficult one to solve satisfactorily. The novelist may write in the idiom of his own day, but this must necessarily sound anachronistic. He may, on the other hand, attempt to write in an archaic English, usually a dialect modeled on the language of the Authorized Version of the Bible, and this very seldom pleases anyone. Mr. Dunscomb has chosen to use modern English in *The Bond and the Free*, and most readers would probably agree that, by and large, the choice was a happy one. One might suggest, however, that had the language used in this novel been rather less colloquial, the book would probably have been better.

JAMES A. BRUNDAGE

HUFFLEY FAIR

By Dorothy Evelyn Smith. Dutton. 320p. \$3.50

In her most recent novel Dorothy Evelyn Smith treats us to an engaging, candidly romantic tale expertly told. The style has an old-fashioned flavor and is folksy and completely charming—like a breath of clean air from the Yorkshire moors she describes with such loving detail.

The story concerns two widely dissimilar ways of life and how, after three generations, they become fused. The Huffley Fair of the title is symbolic of this dissimilarity. Each year

the serious-minded, conservative Yorkshire town folk come briefly into contact with the will-o-the-wisp gypsies who follow the fair. For a short time they are aware of one another, and the very briefness of the touch serves to widen the breach.

But for Abel Gurney, carpenter and lay preacher, Huffley Fair represents the end of all the beautiful, carefully laid plans he had been making for his life.

Forced to marry Lou, the gypsy girl, he cuts himself off from all old associations and embarks on a new plan with the same end in view—the promotion of the selfish interests of Abel Gurney. His tragedy lies not in what he terms his one transgression, but in his inability to love—and especially in his inability to love the God whose message he distorts and thunders so eloquently from the pulpit.



The three generations are represented by three women, and between them they bring about Abel's salvation. There is Lou, the gypsy girl whom Abel marries, and who patiently resigns herself to an almost unbearable existence; Belle, his daughter, who tries to conform to her father's way of life, but is unable to resist the fascination of the open road as typified by Joe, the irresponsible gypsy soldier; and Nancy, Belle's daughter, who finds a happy solution.

The story is well told, and the characters are drawn with insight and understanding and occasional flashes of quiet humor. The author knows human nature and handles gently its frailties and foibles. LISA FAY

DANIEL WEBSTER AND THE RISE OF NATIONAL CONSERVATISM

By Richard N. Current. Little, Brown. 215p. \$3

Daniel Webster was one of the greatest orators America has ever enjoyed. He was great even in an age of oratory

when audiences would listen for hours to some great voice rolling out periodic sentences. There was little other entertainment. Speech making and listening were the art and fashion of the day, and Webster was an artist.

Unfortunately, he was not a great statesman. He was too dependent upon the whims and desires of his constituents to have a policy of his own. As a result, he was never able to lead people anywhere but rather followed their direction. For this reason, it seems to me, he never achieved the Presidency. He was always available but by trying to be too available he never reached his great ambition.

Besides, Webster was too much of an aristocrat to become a President. He was too wedded to the good life and became too dependent on money and those who had it. There were three or four special contributions from wealthy groups of his admirers, ostensibly to keep him in the Senate, but really to provide him with money to squander.

This new book on Webster is a good study. The author does not hide his subject's faults but makes no attempt to debunk his hero. The book has some special virtues: some clarity is put into Webster's weather-vane political maneuvers. This is no small achievement. Besides, the author even makes the maneuvers seem logical and a consequence of principle. The book also shows real discernment; e.g., the Webster-Ashburton treaty, and the basis of Webster's political conservatism.

One wonders, however, if Webster did not become too much of a legalist in the 1850's in defending the Fugitive Slave Law, much as Colden and Hutchinson had been at the time of the American Revolution. Webster's own legality did not have the tragic effects that Hutchinson's had, but that was only because Webster did not hold the same position. It certainly cost him the leadership of the North.

JOSEPH R. FRESE

MIDWAY, THE BATTLE THAT DOOMED JAPAN

By M. Fuchida and M. Okumiya, Former IJN. Edited by C. H. Kawakami and R. Pineau. Naval Institute. 266p. \$4.50

The publication of this work is part of the U. S. Naval Institute's program of aiding officers of defeated nations to tell their story of the naval side of World War II. Articles of this kind appear frequently in the Institute's monthly *Proceedings* but this is the first book-length account. Capt. Mitsuo Fuchida is already known to American

readers for *Attack on Pearl Harbor*.

This Japanese was first written in Japan in 1951. It is revised by the good job. The standard practice with anese quali-

The book knowledge the Japanese criticizes that time. The acter of the still respect confirms that the Dcision to cpaign.



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hours for his article, "I Led the Air Attack on Pearl Harbor."

This Japanese account of Midway was first written for popular consumption in Japan and was published there in 1951. It has been completely revised by the editors, who have done a good job. The present version meets all the standards of American historical practice without losing any of the Japanese quality of expression.

The book adds little to our over-all knowledge of the battle. It does give the Japanese side and explains and criticizes their naval thinking up to that time. It gives insight into the character of their officers, who built a navy still respected by U. S. sailors. It confirms the belief of some Americans that the Doolittle raid forced the decision to conduct the Midway campaign.



The Japanese account differs from the American in one detail, the torpedo attack by the U. S. submarine *Nautilus* on a bombed Japanese carrier. The American version is that the *Nautilus* sank the *Soryu*. These authors state that the attack was made on the *Kaga* and was ineffective.

The editors re-examined the evidence and found that it supports the Japanese version. The statements supporting the American version, which two senior Japanese officers gave to interrogators shortly after the war, are shown to be incorrect. This detail, otherwise unimportant, shows the danger in the new interrogative technique that has become a part of official military historiography.

Midway was a sea battle, even though the weapons used were airplanes rather than guns. As in most sea battles, its issues were settled in a few hours and the Japanese commanders were given no time to correct their

mistakes. Results in land warfare are generally not reached so swiftly, and intelligent and timely use of reserves can influence them. The decisive phase in warfare has now been transferred to the medium of the air. Will such warfare have the character of a land or a sea battle? This our air-warfare thinkers must answer.

JOHN D. HAYES

AMERIGO AND THE NEW WORLD

By Germán Arciniegas. Knopf. 323p. \$5

In 1503 Amerigo Vespucci addressed a letter to the Medici of Florence in which he used the terms *Mundus Novus*. It is one of the most famous documents in all history because it brought an entire hemisphere out of the shadows of centuries and specifically differentiated it from Asia. Columbus held doggedly to his view that he had reached the Indies. Vespucci's "New World" dictum revolutionized mankind's conception of the globe.

Four years later, in 1507, a group of scholars and poets in the tiny Vosges village of St. Dié published a small book, *Cosmographiae Introductio*, based on a letter of Vespucci to Piero Soderini, successor of Lorenzo de Medici, in which he gave a digest of his four voyages.

The ninth chapter contained this sentence: "It is fitting that this fourth part of the world, inasmuch as Americus discovered it, be called Amerige, or let us say, land of Americi, that is, AMERICA."

The name caught on. We have been using it ever since, despite the lamentations of some scholars who regard Vespucci as a fraud who cheated Columbus out of his rightful glory. These antiquarians insist that our Florentine hero in the service of Spain and Portugal never sailed to the New World and that his letters are forgeries. Emerson denounced him as a thief and a pickle dealer.

Germán Arciniegas, the distinguished Colombian diplomat and author, portrays Vespucci as a charming fellow, trustworthy, affable and unpretentious, a representative man of the fifteenth century, a navigator formed by his own inquiring mind.

Vespucci, according to Arciniegas, was the most popular chronicler of the appearance of the New World. He saw it all, from the broad gulf of Mexico to desolate Patagonia.

This is the first unprejudiced biography of Vespucci and an excellent example of unlabored scholarship. We agree with Dr. Arciniegas' mollifying

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judgment that Columbus and Vespucci are in no way mutually exclusive, but brothers joined in a common enterprise. It was their destinies that differed, and their natures, which were, if we may employ a geographical expression, poles apart.

JOHN J. O'CONNOR

THE ROARING BOYS

By Robert Payne. Doubleday. 316p. \$3.95

The Lord Chamberlain's Men, with Will Shakespeare as their leader, are on their way through a forest making for Southampton when author Payne picks up the thread of this chronicle. Among them are the principal characters who will play their parts in Shaping Shakespeare's life in this fictional recreation: Jamie Sands and Robin Goffe, the boy apprentices who play the heroines; Richard Burbage and William Sly, who act the hero roles; Ned Shakespeare, who plays the clowns; and empty, black-bannered Beaulieu Castle to represent the imprisoned Harry Wriothesley, Earl of Southampton and friend of Essex.

The traveling players return to London to find it plague-stricken and their home stage at the Globe Theater closed. Queen Elizabeth has just died; King James is waiting outside the city, fearful of the plague. Harry Wriothesley is released from the Tower and arranges for Shakespeare's "roaring boys" to become the King's Men, with liveries of royal scarlet, marching triumphantly at the head of the Coronation procession.

Ned falls in love with a Thameside trollop named Margaret; Will is having an affair with his landlord's French wife. During a brief spring visit to Stratford, Shakespeare discovers his daughter Judith has grown to loveliness and gaiety, and brings her with him back to London, only to send her home before she becomes enamored of both Robin and Jamie.

Robin falls in love with a Spanish girl attending the Ambassador come to make a treaty with King James. He fights a duel with a rival, kills him and disappears in flight. Shakespeare finds him, later, in the outlaw dens of the London underworld and obtains a pardon for him. Margaret fails to seduce Will and runs away; Ned dies of the plague, and Will retires to Stratford.

Meantime, Shakespeare has been seen helping Ben Jonson and Harry Chettle make their plays playable. He writes *Othello* as a Spanish play, then changes it to Venice and Cyprus. *Antony and Cleopatra* is to be the sun-

drenched "summer" play which will serve as vehicle for the last appearance in female roles of Robin and Jamie, one as Cleopatra, the other as Octavia. *Lear* supposedly grows out of a wintry storm in Stratford, after Shakespeare has been ill for almost a year.

The novel is remarkable chiefly for its recreation of the sights and sounds and smells and circumstances of Shakespeare's London. If the people seem, with few exceptions, to move like actors in a costume motion picture, they are well deployed and speak with flavor. Adults will find this an illuminating depiction of a heroic age in which great literature bloomed out of a compost heap.

R. F. GRADY

RICHARD H. DILLON, a specialist in U. S. Southwest and Mexican history is on the staff of the San Francisco *Chronicle*.

FRANCIS J. BRACELAND, M.D., recently elected president of the American Psychiatric Association, is editor of *Faith, Reason and Modern Psychiatry* (Kenedy).

MARY STACK McNIFF is on the staff of the Boston *Pilot*.

GEZA B. GROSSCHMID is a member of Duquesne University's (Pittsburgh) Institute on Communism.

REV. CORNELIUS A. ELLER, S.J., teaches economics at Le Moyne College, Syracuse.

REV. FREDERICK L. MORIARTY, S.J., is professor of the Old Testament at Weston College, Weston, Mass.

JAMES A. BRUNDAGE is an instructor in the Department of History at Fordham University.

JOHN D. HAYES, ADM, USN (retired) took part in the battle of Midway on board the cruiser *Astoria*.

THE WORD

Rather, when thou art summoned, go straight to the lowest place and sit down there; so, when he who invited thee comes in, he will say, My friend, go higher than this (Luke 14:10; Gospel for 16th Sunday after Pentecost).

It would not be altogether false to observe that the Incarnate Word of

God, in not a few of His recorded sayings and doings, showed very little regard for the swarming, buzzing and sometimes biting clouds of commentators who would busily undertake to explain Christ to the devoted followers of Christ.

In the case of such a Gospel as we read to-day, we commentators generally charge with a great clatter upon the obvious and not unimportant problem of Pharisaic legalism in religion. Thus we can avoid the embarrassment of apologizing to the Christian laity for our beloved Saviour because of the flagrant appeal to natural motives that marks, and according to some, mars the second half of this liturgical Gospel. In the sacred narrative itself, however, our tranquil and magnificent Lord gives not the slightest indication of embarrassment or apology. Perhaps we had better inquire, with all simplicity, *What goes on here?*

What goes on is that the Creator of all things, of both natural and supernatural, does not suffer from that queer religious snobbery which painfully afflicts many who really would like to love Christ deeply, the snobbery that distrusts anything strictly natural.

Let us acknowledge at once that the theological problem of the relationship between natural and supernatural is a huge one, involving a whole basketful of razor-sharp distinctions. Still, we simple folk ought to be able to grasp some of the rudiments of the puzzle, such as the legitimacy, the validity and the genuine respectability of all that is truly natural, truly in harmony with created human nature. The natural is indeed incomplete; but it is not therefore indecent.

We clerics, who are raised on a rigid diet of the supernatural, sometimes unwittingly give the Catholic layman the impression that we entertain a very low opinion of natural motives like honor and thrift and patriotism and the good will of others. Now it is all very well to look down on natural motives as long as a powerful supernatural motive is not only consciously present but strongly operative. But suppose, in a particular set of circumstances, that purely supernatural motivation does not happen to measure up to the pressing need of the moment. Is the Catholic layman to despise a prosaic, natural motive which he now might have in favor of a lofty, supernatural motive which, possibly, he now does not have?

Christ our Lord did not hesitate upon occasion to urge men to do what is supernaturally right because they might thereby achieve some natural

gain, just as He repeatedly appealed to the motive of reasonable fear—self-interest, that is—in His discussions of eternal damnation. What our Redeemer seems to be suggesting in all these instances is that a man ought to summon up *every* moral resource, ought to enlist *every* legitimate means, ought to put *everything* to work for the essential and surpassing objective of achieving the true purpose of his existence. That purpose is, of course, salvation and holiness.

It is interesting that St. Ignatius and his sons, the Jesuits, have regularly been accused of teaching that the end justifies the means. Actually, we of the Society feel obliged blushing to decline such a really sweeping accolade. We know what we do teach, though; and it is a doctrine not unlike that of today's Gospel. Doctrinally, we keep good company, you see.

VINCENT P. MCCORRY, S.J.

FILMS

THE DAM-BUSTERS is an exhaustive and quite absorbing British-made semi-documentary demonstration of how to blow up a dam from an airplane. Cinematic accounts of the exploits of the R.A.F. (or any other air force) have by this time lost much of their novelty appeal. This one, however, deals with a highly specialized project which has a fresh fascination about it and in addition a natural pattern of dramatic unity which is valuable for screen purposes.

The project in question is the destruction, during World War II, of the giant Ruhr dams, the source of most of West Germany's hydroelectric power. If successful, this would obviously prove a much more efficient way of crippling the Third Reich's armament output than the costly and uncertain bombing of individual factories. It would appear, though, that dams are virtually impervious to ordinary methods of aerial bombardment.

The film is first of all concerned with the efforts of an eccentric genius, an aeronautical engineer named Barnes Wallis (Michael Redgrave), to devise and—still more difficult task—get official sanction for a bizarre "skip bomb" designed for the purpose. Next it details the training of a special squadron under the leadership of Guy Gibson, an authentic R.A.F. hero (Richard Todd) in the punishingly difficult aerial maneuvers required for the job.



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The climax is the successful destruction of the dams, a success that is achieved only at the cost of half the striking planes.

In the calibre of its special-effects photography and in its failure adequately to personalize its service-men heroes the film is a disappointment. It is nevertheless, for the family, an inspiring and intelligently made tribute to human ingenuity and courage. (Warner)

THE PHENIX CITY STORY is another and less edifying sort of semi-documentary. Phenix City is the Alabama municipality that had the dubious distinction of being described in a national magazine picture-article as "the wickedest city in the United States." For ninety years, according to the story, organized crime and vice had flourished with the open connivance of corrupt local government, while occasional reform movements, spearheaded by outraged citizens, had failed utterly to break the grip of the unholy alliance.

The turning point came two years ago when Albert Patterson, a Phenix City lawyer, elected on a reform ticket but not yet inaugurated as Attorney General of Alabama, was murdered by the syndicate. On the heels of this outrage martial law was declared, the centers of corruption closed, the murdered man's son elected to fill his father's post and the slow process of indicting and convicting the guilty set in motion.

On the screen this deplorable but ultimately hopeful sequence of events is set forth in a rather queasy blend of fact and fiction. The factual basis is pointed up at the beginning in a series of painfully inept interviews with actual Phenix City residents. When the actors (such TV stalwarts as Richard Kiley, John McIntire and Edward Andrews) take over, the heavy hand of fiction becomes evident in such matters as a rather hysterical over-simplification of the issues, the compression of violence into too small an area and the introduction of some timeworn suspense gimmicks.

As a crime melodrama the film has a ready-made audience and the additional advantage of at least a superficial claim to a legitimate moral purpose with which to disarm critics of its excessive violence. None the less I am not sure that it furnishes anything but unhealthy excitement and an opportunity self-righteously to make Phenix City the scapegoat for an evil about which we would do better to examine our own consciences.

(Allied Artists)
MOIRA WALSH

CORRESPONDENCE

Parish intellectual life

EDITOR: In his "Intellectual life at the parish level," (AM. 8/27), Rev. Louis G. Martin presents a disturbing picture of the people in his parish groping for intellectual companionship. The thing to be done, it would seem, is for these people to find each other and to realize that they need each other.

Our problem was a similar one in many respects, but we have found our answer in a Christian Family Group. Belonging to a small group, discussing the gospel as it applies to us today, learning more and more about the life of the Church and devoting ourselves to a study of the problems affecting the family with an eye to changing our environment to make it more Christian—all this has been a wonderful incentive and experience for us.

Information about the Christian Family Movement may be had from: The Christian Family Movement, 100 W. Munroe, Room 2010, Chicago, Ill.

DAN AND ROSE LUCEY
Canoga Park, Calif.

Driven to distraction

EDITOR: In his article, "Preparing youth for intellectual leadership," in your issue of Sept. 3, Joseph A. Breig scores some palpable hits on Catholic elementary education. He is sure to draw bravos from parents who, as Mr. Breig well says, "are never consulted about anything having to do with the education of their children."

At the risk of being accused of missing Mr. Breig's point, which was confined to the intellectual, I wonder if I may be allowed to air another common gripe of parents against our elementary and high schools?

The fact is that many parents wonder how any intellectual progress is ever made, or any education accomplished, with the succession of time-consuming "drives" which face our children. There are fund drives, drives to sell magazines (including AMERICA), drives to sell Christmas cards, drives to fill the homes with religious "art"—all manner of assaults upon the children's piggy banks, the fathers' take-home pay and the neighbor's patience. . . .

In every drive the child is made painfully aware that a failure to sell his quota will constitute disloyalty to his class, which is striving to surpass all other classes in the school and thus

win a star on the blackboard or something equally desirable. The parent, of course, is not allowed to treat the matter lightly, as he would do if he were dealing with an adult; the scorn of one's classmates is no light matter to a 10-year-old. The father who will not presume upon the friendship of his neighbors and who values the peace of mind of his child has no alternative. He must dig down and buy the quota, whatever it is.

THOMAS F. QUINN
Plymouth, Mass.

Art and nature

EDITOR: In the process of mulling over sources for a work to be entitled *Art and the Philosophy of Being*, I find myself in disagreement with Rev. William Schweder, S.J. His letter appears in AMERICA for Aug. 27. In this he rejects [the claim] that art is an imitation of nature. . . .

Shakespeare's heuristic "holding the mirror up to nature" in great traditional art or poetry never meant "a weak and lifeless copy." It does mean that the true poet or artist, like any good Scholastic (or Thomist, if you will), must perforce work in Nature's garden of men and things. . . .

Phidias had many a model in his head before he gave us the Zeus, and he did not need to employ a specific model. As for Dante or Shakespeare (the latter certainly on our side!), where does Father Schweder think they got their richly peopled galleries of persons, whether in heaven, hell, purgatory or earth, if not from varied nature, a God-given gift to him who knows how to use, not abuse, it? . . .

(REV.) FRANCIS T. J. BURNS
Minneapolis, Minn.

Correction

EDITOR: May I request one correction in connection with my article "Some unsung poems of our age" (8/20)? The editing of the article made the opening sentence of my essay read as though Childe Roland were the speaker of "The Scarecrow Christ." The fact is that Childe Roland is the speaker of the dramatic monolog entitled "Childe Roland, etc." in Elder Olson's volume of poems entitled *The Scarecrow Christ and Other Poems*.

I should be grateful for your pointing out this error and the fact that it did not occur in my manuscript.

NICHOLAS JOOST
West Boylston, Mass.

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